THE PACIFIC CHURCHMAN

ADOPTED AS THE OFFICIAL ORGAN OF THE PROVINCE OF THE PACIFIC WHICH INCLUDES THE DIOCESES OF CALIFORNIA, LOS ANGELES, OLYMPIA, OREGON, AND SACRAMENTO AND THE MISSIONARY DISTRICTS OF ALASKA, ARIZONA, EASTERN OREGON, HAWAIIAN ISLANDS, NEVADA, IDAHO, PHILIPPINES, SAN JOAQUIN, SPOKANE AND UTAH

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TO THE CLERGY AND LAITY OF THE PROVINCE OF THE PACIFIC.

GREETING:

The Pacific Churchman having been adopted by the Synod as the Official Organ of the Province, we desire in every way possible, with your co-operation, to make it acceptable and be a medium of communication from each Bishop to his Clergy and People. We want it to be a regular visitor to each Church family in the Province and will make known an introductory offer to each of the clergy who will co-operate with us by getting subscriptions or appointing some person or guild to do so. Also please send any news of general interest to your Diocesan or District Correspondent (see page 2).

Volume LII.
Number 11.

San Francisco, June, 1917

Price Ten Cents
One Dollar a Year

PRAYER FOR THE WORLD CONFERENCE.

O God the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be established and all men may be drawn to Him, Who, with Thee and the Father, liveth and reigneth one God forever. Amen.

DIOCESAN AND DISTRICT CORRESPONDENTS.

Olympia—Rev. R. Franklin Hart, Seattle.
Alaska—Each Missionary.
Spokane—Rev. W. A. A. Shipway, Spokane.
Oregon—Rev. T. J. Williams, Oregon City.
Idaho—Very Rev. Alward Chamberlain, Boise.
Eastern Oregon—Rev. Upton H. Gibbs, LeGrande.
Utah—
Nevada—Rev. L. B. Thomas, Carson City.
Sacramento—Rev. P. G. Snow, Woodland.
San Joaquin—Rt. Rev. L. C. Sanford, Fresno.
Arizona—Rev. J. R. Jenkins, Phoenix.

YOU can help "The Pacific Churchman" by patronizing its advertisers.

THE BISHOP'S HOUSE.

74 Vandeventer Place
St. Louis, Mo.
May 10, 1917.

The Presiding Bishop has received from the Primus of the Episcopal Church in Scotland the following cablegram:

"The Bishop, clergy and laity of the Episcopal Church in Scotland in Council assembled, send cordial greeting to their brethren of the Episcopal Church in America bound to them by closest ties, and desire to express their profound satisfaction that America has joined Great Britain and her allies in the struggle for right and freedom."

Daniel S. Tuttle,
Presiding Bishop.

For some years past a friend of the Missionary cause has walked into the business office of the Church Missions House in New York at Eastertide and laid down a thousand-dollar bill on the cashier's desk, asking that it be used in the general work, with the single request that it be acknowledged in "The Spirit of Missions" under the initials "B. E. G. N. T." This year proved no exception. Such confidence is mightily cheering to those who are entrusted with the distribution of the Church's gifts for Missions.

PRAYER FOR THE PARISH.

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear our prayers, and grant to this parish all things needful to its spiritual and temporal welfare. Bless him who ministers to us in holy things, and grant that his work may be accompanied with the demonstration of the Spirit and of power. Bless our Sunday School, and may both teachers and scholars be taught of Thee. Help Thy people to give abundantly of their means according to their ability and opportunity. Bless the work and workers in every parish organization. Strengthen and confirm the faithful, visit and relieve the sick, turn and soften the wicked, arouse the careless, recover the fallen, and restore the penitent. Remove every hindrance to the advancement of Thy truth, and bring us all to be of one mind and heart within the fold of Thy holy Church, to the honor and glory of Thy Name; through Jesus Christ our Lord. Amen.

PRAYER FOR A VESTRY MEETING.

Almighty and eternal God, the giver of grace and strength. We beseech Thee to bestow Thy blessing upon us who have been placed in positions of trust in Thy holy Church. Give us a clear sense of our duty, and lead us to a faithful discharge of the same. Grant us gentleness, forbearance, a right judgment and personal consecration, that by precept and example, as well as by our official actions, the temporal and spiritual good of Thy Church may be enlarged. Especially direct us in our counsels by Thy gracious Spirit, so that all things may be done to the glory of Thy Name, and for the unity, peace and prosperity of this parish. We ask it for the sake of Jesus Christ our Lord. Amen.

St. Luke's Hospital
27th AND VALENCIA STREETS, SAN FRANCISCO

The offering at the morning service on the Sunday nearest St. Luke's Day (October 18th,) together with *thank-offerings* for recovery from sickness, special donations and legacies, are added to the Fund for the Endowment of a Free Bed to be known as the Bishop's Bed. The Bishop of the Diocese will have the nomination of the ones who may use it.

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Assets	$66,633,735.94
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Reserve and Contingent Funds	2,134,403.55
Employees' Pension Fund	235,045.38
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For the six months ending Dec. 31, 1916, a dividend to depositors of 4% per annum was declared.

The Pacific Churchman

Published by the Diocese of California and in the interests of the Church in the

Province of the Pacific

Subscription Price—$1.00 a year, in advance

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All matter intended for the Editor should be addressed: "The Pacific Churchman," 1217 Sacramento Street, San Francisco.

TO EDITORS OF GENERAL AND DIOCESAN CHURCH PAPERS: Kindly see that the address on your mailing list of the PACIFIC CHURCHMAN is 1217 Sacramento Street, San Francisco.

To PUBLISHERS: Kindly send books for review to the office of the Editor, 1217 Sacramento Street, San Francisco.

To CORRESPONDENTS in the various Dioceses and Districts of the PROVINCE OF THE PACIFIC: Kindly send us news items so that we may receive them by the 20th of each month. Address the Editor at 1217 Sacramento Street, San Francisco. If an illustration is desired please send cut. Short items may be sent as late as the 25th.

Business Communications should be addressed: 342 Howard St., San Francisco, Cal.

All Subscriptions continued unless ordered discontinued.

New Subscriptions are acknowledged by sending the paper.

When a change of address is desired, both the old and the new address must be given, including town, county and State.

Entered at the San Francisco Postoffice as second class matter.

JUNE CALENDAR.

1-2—Ember Days.
3—Trinity Sunday (White).
10—1st Sunday after Trinity (Green).
11—St. Barnabas, Apostle (Red).
17—2nd Sunday after Trinity (Green).
24—Nativity St. John, Baptist (White).
3rd Sunday after Trinity.
29—St. Peter, Apostle (Red).

JULY CALENDAR.

1—4th Sunday after Trinity (Green).
8—5th Sunday after Trinity (Green).
15—6th Sunday after Trinity (Green).
22—7th Sunday after Trinity (Green).
25—St. James, Apostle (Red).
29—8th Sunday after Trinity (Green).

The Whitsun EMBER DAYS call the Church to earnest prayer for those who have been ordained and set apart as ministers of the Gospel. Not only should we pray for those about to be ordained but also for all who are exercising their ministry and we believe that if this was the habit of all people there would be fewer of the unfortunate experiences that disrupt parish life. May we appeal to all our people to cultivate this habit and urge upon their fellow members in every parish and mission to pray for their parish clergy and workers.

SERIOUS BUSINESS AHEAD.

We are all "looking after those things that are coming on the earth." We have a presentiment of the coming war-strain upon Church, business, home and heart. But with all the dark portents there is the ray of hopefulness that men's hearts are not "failing them for fear." Quite the contrary. Fine manhood and womanhood are everywhere heeding the challenge. The signs really seem to betoken more the beginning of a new era than the end of all things temporal. Ideals of righteousness and of service are emergent with a vogue that bids fair to turn the world upside down. Compelling credentials of the going of these principles of the Gospel of Jesus Christ into all the earth make a new missionary record and appraisal. But just because these signs of the times are so epochal they mean for us all very serious business ahead. It has been wisely said, "after vision comes struggle." It is dawning on the country that war turns on a fierce light of heart searchings for duty and sacrifice. These new ideals under their blaze shrivel up the selfishness of luxury and comfort.

MOBILIZING RELIGION.

But the test comes not only to patriotism but to religion. If we mobilize armies and navies and national life for the protection of democracy, we must be quick to mobilize our religious forces for the protection of our national life. A new settled stage for democracy has no guarantee either of dynamic or duration of principles of justice or service without its spiritual munition of Christocracy. A Christian era cannot survive without Christ. Democracy can easily find suicide in mobocracy or anarchy, and no less than autocracy pass along for dire bloodshed in after generations the old issue between might and right. The opportunity must be seized now by our present-day Christianity to really tame democracy as it tamed the imperialism of the first three centuries. And to do this we must mobilize our Christian forces every one. Congregations must fill up as well as camps. Our religion must assert itself over our vanity fairs and pic-nic notions of it. It must rap us and rap us hard out of the luxuries and complacencies and cults of good times and of creature comforts that become the obsessions of character.

"LIBERTY BONDS."

The campaign that is on for "Liberty Bonds" hits upon a curious paradox in the sound of that term. As it reads, to speak of "Liberty bonds" seems very much like saying "chained" freedom. And yet there is a real suggestion in the very sound. Not only is the campaign one of true patriotic appeal for the necessary funds but in the phrase unintentionally but happily is contained the truth that the country that fights for freedom must begin by binding itself to something, not only in bonding but in a thousand ways of personal and general economies of time and means. Its soldiers are not tin. Its sacrifices are not cheap. And the freeing of our religious forces for the exigent call now to conscription means no less the binding down Christians everywhere to a resolution to be willing to "put themselves out" in service and sacrifice for their religion. Religious habits must be allowed a gripping such as they have not had. There must be the Church grit like that of the recruit ardent for his training, in the American spirit of '76 or of '17. Church members must "buckle down" to their Church formations as if they meant it. "Attention!" rings out with clarion sharpness all along the line.

MOBILIZING THE DIOCESE.

All Dioceses should show the stir and discipline of Camp efficiency, Bishop, clergy and laity. May the writer put in an especial plea to the Diocese of California with which he happens to be most familiar? Can not all the clergy and laity try to catch something of the concentration and intensity of the Training Camp? Hours more effectively scheduled for the day's work, diversions and distractions from Church interest and duty minimized; subjectism and self-centeredness more subordinated to the general morale and keeping step in the interest of the common movement of the Church of God,—these would make a world of difference in the welfare and progress of the work. And this would be mobilizing around the truest bugle note for visional service and sacrifice in the Church,—the CALL TO THE CROSS, the following Christ in the alacrity for self-denial as His credential, the standard which has bedewed the brow in Baptism in token that hereafter we shall not "be ashamed to confess the Faith of Christ crucified and manfully to fight under His banner against sin, the world and the devil and continue Christ's faithful soldiers and servants unto our life's end."

W. F. N.

DUTY TO GOD AND COUNTRY.

In these times of National stress and patriotic devotion, the thought that frames itself in the mind of every good citizen most frequently finds its public expression in the question, "What can I do?"

To the Churchman this question will come with added emphasis. Through the influence of his spiritual training, he is a good citizen. He will want to serve his country to the extent of his capacity and position in life. Not all can answer the Nation's call to active service in the ranks, but to each, according to his ability, is given the opportunity for that moral service to the Country without which the physical and militant powers of the Nation would not avail.

It is therefore to this moral influence and support of Churchmen that the American League of California makes its appeal. The League is a State-wide organization exacting no dues, but seeking only to shape and unite the public sentiment of the citizenship of California into a force that shall sustain our Government in those measures that shall be necessary for the prosecution of the just War in which it has engaged. We are in the midst of world calamity wrought by Anti-Christ who blasphemously proclaims God as his personal agent. This will not be a brief period of the world's ordeal. It seems inevitable that for months that will run beyond the year, democracy must wage its battle against the entrenched powers of autocracy and "frightfulness." It is a battle that will require all that the Nation has of fortitude and devotion, and to that battle must be brought the powers of a people united in sentiment and moral force, as well as mobilized in its military and industrial resources.

This then is one of the purposes of the American League of California, "That no voice of dissent shall be permitted to divide the counsels of the Nation or to weaken the hands of the Government in its measures for National defense and honor." The message of the League to the Churchman is that he shall become a power for the shaping of right public opinion. Mere personal conviction is not enough; that conviction must be carried to others until it shall become widely diffused among the people.

Organized public sentiment will always be more effective than the vague thinking of many individuals which does not find public expression. Organized sentiment for one thing will be better informed. It is the purpose of the League so to inform its members upon public measures, that there will be force and coherence to the policies which the League will advocate. The influence of the League will be in exact proportion to the number of its members, and it may not be inappropriate even in a religious publication like the "Pacific Churchman" to urge its readers to give both expression and effectiveness to their loyalty and desire to serve their Country, by membership in the League.

Sylvester J. McAtee,
Executive Secretary,
American League of California.

THE INTERCESSION BOX.

"It is not by paces but by prayers that God is come at."—Bishop Andrewes.

Think and Thank.

1.—For the attendance and interest in the San Francisco Summer School.

2.—For the new Church building at Parkfield.

3.—For the provision of a fund to provide a Cathedral worker in the new Camps.

4.—For the response of the clergy and laity to the country's call.

5.—For the unification and promise of new property in the work of our Seamen's Institute.

6.—For the good accomplished by the visit of Mr. Shelby, Field Secretary of the Brotherhood of St. Andrew.

"Ask in Faith Nothing Wavering."

1.—For a blessing upon the two recent graduates of the Deaconess Training School of the Pacific and added interest in its welfare.

2.—For a new and thorough mobilizing of the spiritual forces of the Diocese and a blessing upon the Watsonville session of the Summer School.

3.—For a blessing upon the Annual Visitation to points in the Salinas Valley.

4.—For good preparedness for the September Synod of the Province of the Pacific.

5.—For remembrance of our ordinary missionary and other resource in the many extraordinary appeals and expenses under war conditions.

6.—For all our people exposed to the temptations of Camp or the perils of war on land and sea.

7.—For the supply of vacancies in the Diocese by those "apt and meet."

The Rev. Frank Stone, formerly of the Seamen's Institute, has forwarded from the Front in France, where he is serving as Chaplain with honorable mention, copies of publications for soldiers, with suggestions valuable for like provision for our troops.

The Rev. Dr. Wm. E. Gardner, Secretary of the General Board of Religious Education, has been elected Dean of the New York Training School for Deaconesses succeeding Deaconess Knapp who has taken up missionary work in the Orient.

FLING OUT THE BANNER!

(Adapted from Hymn 252.)

Fling out the banner; let it float
Skyward and seaward high and wide;
The sun that lights its shining folds
The flag for which our fathers died.

Fling out the banner; brothers bend
In anxious silence o'er the sign;
Seeking in vain to comprehend
The meaning of its light divine.

Fling out the banner; other lands
Shall see from far the glorious sight,
And nations crushed neath tyrant's hands
Shall rise to freedom's holy light.

Fling out the banner! anguished souls
That sink and perish in the strife,
Shall touch in faith its radiant hem
And spring immortal into life.

Fling out the banner! let it float
Skyward and seaward, high and wide;
The Stars and Stripes wherever found
Wave over freedom's holy ground.

Fling out the banner! wide and high
Symbol of justice, liberty,
To thee, O God, aloud we cry,
Again give us the Victory.

—*May L. Restarick.*

BIBLE LANDS' RELIEF.

EDITOR PACIFIC CHURCHMAN:

The following cablegrams received this week through the United States Consular Service are typical of many:

"Relief funds finished. Need unprecedented. Require hundred thousand dollars this month (May)."

"Request Committee to assume responsibility for ten thousand fatherless children at rate of two dollars per month per child."

Another report estimates 40,000 orphans. Syria reports: "Poor people dying of starvation at alarming rate."

The Committee have no funds left in hand to respond to the above and other similar requests. We can hope for no government loan analogous to the $75,000,000 loan granted to Belgium, nor is there any strong protecting government to stand between these destitute people, largely refugees, and starvation. We must depend solely upon voluntary contributions.

Relief distribution is effective. One hundred cents of every dollar reaches the destitute people. Expenses are met privately.

We appeal to you for co-operation. We respectfully ask if you cannot throw your columns open for the acknowledgment of contributions that may be received in your office for this fund in the same way that the "Literary Digest" recently gave publicity—received and acknowledged through its columns over $400,000, which was turned over to the Belgian Commission for supplementary meals for the children of Belgium.

Will you not render a similar service in securing—not a "supplementary meal"—but a MEAL, the first and only morsel of food for hundreds of thousands of orphans and helpless women in Bible Lands who are dependent upon this Committee for the simplest necessities of life.

Your early and favorable response will be greatly appreciated.

Sincerely yours,
HENRY MORGENTHAU,
(N) In Behalf of the Committee.

The Editor will be pleased to receive and forward any contributions for these sufferers in Bible Lands.

"DO THE CITY MISSIONS PAY?"

The question "Does all this time and labor, love and money, spent in Rescue Missions pay?" is often heard. It has been on my heart to give my own experience and testimony in answer to this.

To be able to present this truth all the more forcibly it is better that I start back from my early life. One would naturally think that one born of Missionary parents—who were sent out by the American Baptist Board of Missions to Burmah—and brought up under these Christian influences, would or could not, drift away from its teachings into a life of sin and degradation. My early life and habits were like most boys under the same influences, but it was when I had attained manhood, or thought I had, that I went astray. Leaving home with the idea of more freedom and the thought that the world owed to me a living, it was not long before I was indulging in the things that I had been taught from childhood were wrong.

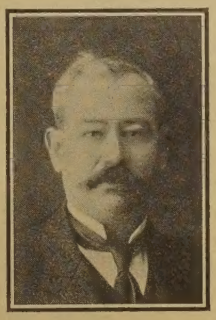
I can remember my first drink and its pleasing effects. When a boy, while living in Nova Scotia, I was taken to my uncle's farm from the railroad depot, a distance of about ten miles, one cold evening late in the fall by a neighboring farmer, and it was on this drive that I tasted liquor for the first time. Given me by this farmer to make me feel warm, it had that effect, but even today, after more than thirty years have elapsed, I can remember my liking for it and how I wanted more. So when I started out for self it was not long before I had acquired an appetite that has caused many an heart-ache, not for self alone but to those that had dedicated me to God.

As years went on, trying many things, among them the army and navy, to forget and perhaps conquer this curse, drifting from bad to worse, the time came in life when it seemed hopeless and any attempt to reform was useless. The first few years of this kind of life I did in a dilatory sort of a way keep in touch with the dear ones at home, but it was not long before I had gotten so that I did not want to hear from them. Each letter brought my own guilt before me and rather than have these days of remorse when these letters came I changed my address and it was over sixteen long years that I neglected to write home to any that might know me.

I was now a common "hobo or tramp," working only long enough at various trades and in different cities, to get a stake or money enough to start on another debauch. This went on for over twenty years, each worse than the preceding year, until one day, wet, cold, hungry, broken in health and spirit, I drifted—yes, drifted is the word, for I was only driftwood—into the Kearny Street Mission, then located at 826 Kearny St., San Francisco, more with the thought of shelter and protection from the police than anything else, having a dread I might be taken up as a vagrant. It was about noontime, a Bible class was in progress and being the first meeting of this kind that I had attended for years my thought went back to former days. My guilt was oppressive, yet I would not give in to the earnest pleadings of three of the converts that were present. After more than two hours of fighting against the Spirit of God, I gave in, crying to Him to have mercy on this poor sinner.

Here at the Mission, under the influences of the Gospel and the watchful care of its superintendent, A. H. Blair, it was not long before I began to hope, that I realized that something had happened, that a new ambition had sprung up in my heart. My time was now spent in looking for two things: first, work of some kind, and how I could help in the place that had been the home of my Second Birth. After several months I did secure a position that was honest, and far different from former days, and it was during this time that the Hand of God seemed to take a part in my affairs.

One cold stormy night, I was attending the door, acting as usher, and a man of God, who attended quite regularly, came in, making this remark, "Well! this is regular Nova Scotia weather." Here, nearly six thousand miles away from his home land, and having many of my own relations there, my impulsive question to him was a surprise. "What do you know about Nova Scotia?" "Well, my boy, I ought to know a great deal; born and raised there, employed, until pensioned by the Government, in its railway service, gives me a pretty good knowledge of Nova Scotia." Blood was thicker than water; my heart longed to hear news about the dear ones, whether dead or alive, and I could not hide my anxiety. Having an uncle that was at one time



FRANK GEORGE.

auditor for this same railroad, I was compelled, you might say, to question this man further, to ask him if he knew my uncle. "Why, yes, he is a dear friend of mine." "Could you tell me if he is alive and where he is at present?" I was given the information, but it took over two weeks before I was able to write this letter to him. At last love conquered. It was not long before I had a night letter telling me that mother and the rest of the children were alive and also their addresses. What sin and its effects had done to separate me from those that loved me, God had restored to me. It was not long before letters came, rejoicing that the prodigal had returned.

Now comes my trial, my desire to go back to them; to see them all once more seemed to put everything else in the background. It was not long before the desire of money was my main aim, and how true are the words of Paul to Timothy. It was not long before I had "erred from the faith" and fell away into old paths again, and for over a year spent the most miserable time of my life; but He will not let us go, and one night I was led again into the same old Mission and found an ever Loving and Forgiving Saviour.

It was soon after this I was deeply moved of God to give the remaining days of my life to His service. Wonderful indeed have been the blessings He has bestowed on me, making it possible for me to have two years' Bible training under one of the best men on this Coast, providing material things as well as Spiritual, giving strength to overcome, and best of all to be thought worthy of Him in leading many a mother's son to this same Saviour.

After all these years of sin and its effects, I think in closing it is only proper that I should mention what to me was the happiest moment of my life. I have mentioned the desire I had to see my folks again and how it came out, but now, my whole life and thought was how I could do for Him, who had done so much for me, and I was fully rewarded. During the year of the Fair here, to have the ways and means provided so that my dear mother could come out to see me, looked as though other Hands had a dealing in my personal affairs. As I stood at the foot of the stairway at the Ferry Building and saw that dear saint of God coming down to meet me, now "clothed and in my right mind," this was the happiest moment I ever expect to experience in this world.

What made all this possible? God's great love for the world, and His love in the hearts of men and women to ever open up such a place as a Rescue Mission, where anyone regardless of condition may come in and find forgiveness, peace, and happiness. May this testimony from one of the many thousands reached by these city Rescue Missions, answer the question so often heard.

FRANK GEORGE.

THE ARMY OF THE CROSS.

Behold the "Army of the Cross"
With emblem of the King,
A banner white
With blood stained cross
To which His followers cling.
Behold this army as it grows
With thousands day by day,
Marching on around the world
All suffering to allay.

Its scope is universal,
It serves no sect or creed
Save only the Lord
Of the Kingdom of God
And service to human need.
Its foes are war and disaster
With the evils in their train,
Its mission to undo the harm
And reconstruct again.

This army must go forward
When war and carnage cease,
When all the guns are silenced
And the world is blessed with peace.
For there will be the lame, the blind,
Famine, plague and need,
The desolate places to rebuild,
The hungry still to feed.

It reaches all humanity
In every land and clime,
With ministry of mercy
With work of love sublime.
Then come and join this army,
The army of the Cross,
Support the scarlet emblem
That it never suffer loss.

ADELAIDE MABIE,
Red Cross Member,
April 19, 1917. *Pasadena Chapter.*

A REMARKABLE ELECTION.

It is long since such a unanimity of action has occurred in the election of a Bishop as that in the election of a Coadjutor to the Rt. Rev. G. Mott Williams, D. D., Bishop of Marquette (Michigan), on May 17th.

Though there were five nominees, three of whom withdrew their names before the balloting began, the Very Rev. Francis S. White, Dean of St. Mark's Pro-Cathedral, received every vote, the voting being by orders and by secret ballot. This is the second time within a few months that Mr. White has been elected Bishop and it is hoped that he will accept this election which bears overwhelming evidence of the guidance of the Holy Spirit.

The Brotherhood of St. Andrew

THE SPIRIT WITHIN THE WHEELS.

Recent events in Mesopotamia, especially the taking of the City of Bagdad by the British forces, have turned our minds back to Assyria, Nineveh and Babylon in the times of the Old Testament prophets.

Among the greatest of these prophets was a young man named Ezekiel who, while among the captive Israelites in Babylon, was called of God to proclaim His message to the people.

While he waited God encouraged him by a vision, wherein was revealed to him the way in which God's purposes were to be wrought out. In this vision Ezekiel saw a great piece of machinery which he describes as wheels, and wheels within wheels. It was inert and produced no result until it was filled with the spirit of life by the living creatures sent forth by God; and then the machinery, quickened to action by this spirit, was irresistible in its onward movement to accomplish God's purpose—"for the spirit of ilfe was in the wheels."

Elsewhere in this general circular letter will be found a Five Year Program for the Brotherhood, which after much prayer and careful consideration has been set forth by the National Council. Looking over this program by itself one might think it was simply a paper plan and that the Brotherhood was becoming mechanical.

But if as we read we are given the vision of the program in action, the spirit of life vitalizing its every part, we shall realize that the program is but a means by which our service is to be directed along well defined lines to accomplish the definite purpose of the Brotherhood—the Spread of Christ's Kingdom.

It is not my purpose here to go into a detailed consideration of the program, but to emphasize the fact that no matter how excellent a mechanical device may be, it is worthless apart from the spirit of life which is essential to put the machinery in action and produce results. But equally is it true that a man without a purpose and a plan by which it is to be made effective is a negligible factor in the economy of life. The sole purpose of the Brotherhood is the Spread of Christ's Kingdom; the program is a plan by which our purpose is to be guided. Let us pray earnestly that we may be given the vision, that the Holy Spirit may guide us as we seek to put the wheels in motion and that "the spirit of life" may be in the wheels as of old.

No thinking man can look out upon the world as it is today without feeling that out of all the travail through which we are passing there is to be born a new order. Old prejudices, old ideals, old viewpoints are passing away and in their stead is coming a new outlook upon life with its opportunities and responsibilities; a new willingness on the part of men to put first things first and to do their part in the plan to establish social justice and promote the reign of our Lord in all the relations of life.

It is our part as individuals and as a Brotherhood to be prepared to take our proper place in the new order, not by abandoning our first principles, for they are the principles of the Gospel—Prayer and Service—and are eternal. But, having been given a fresh vision of our Master and receiving a new gift of Power from on high, we are to apply those principles to meet the needs of the new order and seek to bring men into vital relation to Him who alone can satisfy the new longing of those who have come to understand in a very real way the swift and solemn trust of life.

Let us day by day ask God to put the spirit of life into this new program, that the Brotherhood may be used of Him in leading men nearer to Christ through His Church.

EDW. H. BONSALL,
President of the Brotherhood of St. Andrew in the United States.

BROTHERHOOD OF ST. ANDREW.

The National Council of the Brotherhood at its Midyear Meeting adopted as a Goal of Achievement the four attainments named in the following outline. The world war that is now involving our own land should challenge us to the utmost devotion to the Brotherhood and to all the work of the Church Militant, both at home and in the camps. In these times there is the greater need that the Church's work shall be done with unflagging loyalty and with definite effect. These are times of opportunity. And if we are to do our work well we must have definite aims.

A Five-Year Program.

After prayerful and painstaking study the Council has decided upon the following as the work of the Brotherhood during the next five years. Each man in each Chapter in the National Brotherhood—exclusive of those who are called to the colors—is especially needed in this great home army to uphold the work. When operation is made difficult there should be even greater stimulus to achievement than when all is running smoothly. The members of the Brotherhood are asked to read very thoughtfully this program and in connection with it the message of the President of the Brotherhood. We are called to do our duty on this firing line.

THE FIVE-YEAR GOAL.

100,000 Increase in Attendance at the Sunday Evening Services throughout the Church.

50,000 Men in Men's Bible Classes.

25,000 Increase in Attendance of Men at Celebrations of the Holy Communion.

10,000 Carefully Chosen Older Boys in Small Groups Receiving Training for a Life of Service in the Church.

THE FIVE-YEAR OBJECTIVES IN ORDER TO REACH THE GOAL.

A Brotherhood with 2,000 active Chapters and 20,000 active members, Senior and Junior.

A total of eight Field Secretaries adequately to cover the entire country, and consequently an increased office staff.

A Provincial organization of the Brotherhood in each Province.

A Diocesan Assembly in each Diocese.

Each Senior Chapter engaged at least once each year in each of the lines of the Threefold Endeavor.

A Junior Department paralleling the Senior Brotherhood in membership and efficiency.

The program and work of the Brotherhood tied in definitely with the Church's three special lines of ecort, namely, Missions, Social Service, and Religious Education.

THE FIVE-YEAR PROGRAM TO ATTAIN THE OBJECTIVES

FIRST YEAR—1918.

For each Chapter:
- A Church Attendance Campaign.
- A definite effort to put the Chapter back of the Parochial Mission.

For each Diocese:
- A Diocesan Assembly.

For the National Brotherhood:
- 1,200 active Chapters, Senior and Junior, by the end of the year.
- Two additional Field Secretaries.

SECOND YEAR—1919.

For each Chapter:
- A Men's Bible Class, in addition to the continuing Church Attendance Campaign.

For each Diocese:
- A Quiet Day for Brotherhood leaders under the auspices of the Diocesan Assembly—to be held annually thereafter.
- Council Members elected by the Diocesan Assembly, as far as the Constitution allows.

For the National Brotherhood:
- 1,300 active Chapters by the end of the year.
- A General Secretary on salary.
- One additional Field Secretary.

THIRD YEAR—1920.

For each Chapter:
- A Men's Communion—in addition to Church Attendance Campaign and Bible Class.

For each Province:
- A Provincial Assembly—or organization of similar purpose.

For the National Brotherhood:
- 1,500 active Chapters by the end of the year.
- Two additional Field Secretaries, making a total of eight, an average of one for each Province.

FOURTH YEAR—1921.

For each Chapter:
- A Junior Chapter in same Parish.

For each Province:
- A Provincial Conference of the Brotherhood.

For the National Brotherhood:
- 1,700 active Chapters by the end of the year.
- One additional Office Secretary.

FIFTH YEAR—1922.

For each Chapter:
- A campaign to secure new subscriptions to "St. Andrew's Cross" outside the Brotherhood's ranks—each Chapter, Senior and Junior, securing as many such subscriptions as it has members, thus doubling the number of subscribers and bringing the circulation up to 40,000.

For the National Brotherhood:
- 2,000 active Chapters by the end of the year.
- 20,000 active members.
- A Great National Convention, surpassing in attendance and spiritual power all previous Conventions.

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

Juniors Enlist.

Corby ten Eyck, until this year a member of Christ Church, Junior Chapter, Redondo Beach, has enlisted in the cavalry, and left to begin training a month ago. Kenneth de Long, a former probationer of the same Chapter, is now in the navy. George and Victor Benstead, the elder brothers of Leo and Merville Benstead, members of the same Chapter, have also joined the forces; one, the navy, and the other, the aviation corps.

There have, of course, been enlistments from among the Seniors in the Diocese. Kenneth Carey of St. John's, Los Angeles, is in the Officers' Reserve Corps; and Paul Prairo, a probationer of St. Matthias, Los Angeles, is in the Coast Artillery.

Visit of Secretary Shelby.

Mr. G. Frank Shelby, Western Field Secretary, reached Los Angeles after instituting some work in Arizona, on Saturday, May 5th. The following day he accompanied the Vice-President of the Diocesan Assembly to the McKinley Industrial Home near Gardena. There he spoke very interestingly and effectively to the 105 boys, at a service in the Chapel conducted by Mr. A. B. Foster, Superintendent of the Home, assisted by the Vice-President. Among other things, the boys showed Mr. Shelby how well they can sing the St. Andrew's hymn.

The probationary Junior Chapter met immediately after the service, and announced that they had elected William Van de Water, Vice-Director and Secretary; and his brother George, Treasurer. Mr. Foster is the Director. There are seven boys in the Chapter. The members were started on the Scripture Union Card readings, and Mr. Shelby made some excellent suggestions for their work in the address that he then gave.

After luncheon, at which they were guests of Mr. Foster, Mr. Shelby and the Vice-President went to Redondo Beach, from where they walked to St. Cross, Hermosa Beach. This is a Chapel of ease of Christ Church, Redondo Beach. Four o'clock Evensong was just being said, and the Rev. Father de Garmo requested Mr. Shelby to speak on the Brotherhood. The congregation was delighted with the address which the Field Secretary gave.

In the evening, Mr. Shelby attended service at St. Luke's, Los Angeles, and spoke to the congregation at the request of the Rector, Rev. R. L. Windsor.

Monday evening, "Mr. Secretary" met with eight of the local leaders at the Pin Ton; canvassed the situation; and planned out a modest extension campaign for the latter part of October. After having been out of his field at work in the East for so long a time, Mr. Shelby faces the problem of conducting several such campaigns hundreds of miles apart, all in one season.

Wednesday evening, the Field Secretary and Diocesan Vice-President attended a service and meeting at St. Matthias, Los Angeles, at which the work of the Brotherhood was very pleasantly discussed with the Rector, Rev. W. B. Kinkaid, and members of the Chapter.

Thursday night, Mr. Shelby met with St. Paul's Senior Chapter, San Diego; returning to Los Angeles on Friday, and leaving that night for Reno, Nevada. His visit, brief as it was, had a stimulating effect on the Los Angeles men; something that they greatly needed.

Juniors at Glendale.

Under the leadership of Mr. Oliver Merrill, a probationary Chapter of Juniors is being formed at St. Mark's, Glendale; and satisfactory progress is being made. Mr. Merrill was once a Junior himself, in another State; as was also Father Kinkaid of St. Matthias.

Convention, Brotherhood of St. Andrew.

The National Convention of the Brotherhood of St. Andrew is to be held in Philadelphia this year, beginning October 10th and running through Sunday, October 14th.

The Committees in charge of the preparations are actively engaged in perfecting all arrangements and promise one of the most successful meetings in the history of this organization. The program is practically completed and shows unusual strength, beginning with the Banquet on Wednesday evening, at which George Wharton Pepper will preside and make the opening address, and Bishop Williams of Michigan and Hon. John Stewart Bryan of Virginia will be the other speakers. There will be one or two mass meetings, the Sunday meeting probably being at the Metropolitan Opera House.

The Convention itself will hold its sessions in Horticultural Hall, on South Broad Street, where similar meetings were held in 1904.

The usual arrangements for transportation, halls, publicity, registration, music, entertainment of visiting clergy, etc., are being made by the various sub-committees. A novel plan is the invitation by members of the local Brotherhood to Brotherhood men in all parts of the country asking them to come. These invitations are going out in the form of personal letters and are making a splendid impression, insuring a large attendance at the Philadelphia Convention. It is not unlikely this Convention will reach the high-water mark, particularly as these gatherings of late years have become conferences of Churchmen in general as well as members of the Brotherhood.

SOME GENERAL FEATURES OF THE CHRISTIAN NURTURE SERIES.

1. It is the Church's authorized system of Sunday School Instruction.

2. Its aim is the development of intelligent Christian Citizenship, and comprehensive, loyal Churchmanship.

3. It teaches the essentials of Christian faith and practice without partisan bias.

4. It is an articulated series of religious instructions, each step made upon foundations laid in previous lessons or courses.

5. It is graded to suit the age characteristics of all scholars.

6. It has a uniform principle of instruction for all Courses, in the Five-fold plan. This means the weaving together into each Course of five fundamental elements of religious training: Christian Knowledge, Memory Work, Church Loyalty, Spirituality and Christian Service.

7. It develops the teaching ability of the teacher, and gives him a method for presenting each lesson to the class.

8. It encourages the habit of daily Bible reading.

9. It teaches the stewardship of wealth.

10. It provides a method for the co-operation of the home.

11. It furnishes a standardization for the Church's system of religious education in the Sunday School.

12. It is constructed upon recognized principles of pedagogy.

13. It can be used by any school.

14. It has a nine months' course in each grade.

15. It provides instruction for pupils from four years up through their High School grades.

When to Begin Preparations.

Preparations ought to begin as early as possible for putting in the Christian Nurture Series in September. It ought to be a settled principle under any circumstances, to look ahead several months in planning Sunday School work. It is especially important when a change of system is involved. The Christian Nurture Series involves simple principles of instruction, but because they are new in religious education ample time ought to be given for officers and teachers to thoroughly understand them.

When to Begin Sunday School.

The system of lessons is elastic enough to allow for a variation of several weeks without injury to the continuity of the Course. Twelve lessons are provided before Advent, which brings the opening of school early in September. When schools assemble later lessons are indicated which may be omitted. In all cases the lesson for Advent Sunday must be used for that day. Teachers should take their manuals and count back from Advent Sunday the number of Sundays they will have from opening day. If there are more lessons than Sundays omit the lessons in the order indicated in the teacher's manual.

How One Sunday School Did It.

The experience of one Sunday School in preparation for using the Christian Nurture Series will be helpful. It began its preparations last year just as soon as the prospectus was published.

1. The names of all the pupils in the school were arbitrarily grouped into classes according to their public school grades. This determined the number of classes there would be, and the number of pupils in each class.

2. A canvass was made to see how many teachers could be depended upon for service the following September. Vacancies were filled, and thus every class had a teacher assured.

3. The prospectus of the Christian Nurture Series was studied to determine what grades to order material for, both as to teachers and pupils, and the order made for September delivery.

4. Each teacher was supplied with a full set of material for his class just as soon as it was published.

5. The teachers met by grades at different times during the summer, and studied the manuals and pupils' material of their respective courses, and became familiar with them. Teachers who were out of town were supplied by mail. When the school assembled in September every class had a teacher, and almost every teacher knew his material, and the school glided into the new system without confusion. The school was in working order from the start.

HITCHCOCK MILITARY ACADEMY
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Located one mile from San Rafael, in the healthiest part of beautiful Marin County. School fully accredited. Highest rank accorded by U. S. War Dept. High morals and strict attention demanded. Special attention to Physical Culture and Athletics. Expert and experienced instructors. Separate room for each pupil. Juniors in separate building. Fall semester opens August 27th.
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Diocese of California

Bishop's Appointments

JUNE.

3.—Trinity Sunday and 4-8, Salinas Valley Missions.
10.—I. Sunday after Trinity. A. M., Menlo Park. P. M., Redwood City.
17.—II. Sunday after Trinity. A. M., Santa Clara. P. M., Sunnyside.
24.—Nativity St. John Baptist and III. Sunday after Trinity. A. M., Santa Cruz. P. M., Capitola.

The Rev. G. M. Dorwart of the Diocese of Newark has been officiating at St. Mary's, Pacific Grove.

The Rev. Bayard Hale Jones of Paso Robles is ministering to those of our Church members who reside in the Atascadero Colony.

The Rev. D. Charles Gardner, Chaplain of Stanford University and Dean of the Convocation of San Jose, has been appointed special preacher at Cambridge.

The Rev. Edward L. Parsons, D. D., Rector of St. Mark's, Berkeley, Cal., preached the Baccalaureate sermon at the University of Nevada on May 13th.

The Rev. C. P. Deems of the Seamen's Institute is supplying the services at St. John's, Ross, while the rector, the Rev. W. A. DeWitt, is in the Officers Training Camp.

The Rev. J. P. Turner hopes soon to start a new Sunday School on Potrero Hill in connection with the Cathedral Mission of the Good Samaritan with Mr. F. C. Cusheon as Lay Reader in charge.

The Rev. W. R. Hodgkin of All Souls, Berkeley made two addresses in Los Angeles during their Convention week; one on "Christian Patriotism" at the Children's Rally and one on "Christian Democracy."

The Rev. B. T. Kemerer of the Diocese of Missouri has been visiting the West Coast in the interest of the General Board of Religious Education. He was kept busy while in California, making daily addresses at the Summer Schools in San Francisco and Watsonville.

Mr. Grover Harrison, now Master at Groton School and soon to be ordained, is to become a member of the Staff of Grace Cathedral with special duty in the Presidio Camp by the approval of the U. S. Authorities. Mrs. K. S. Nelson, a member of the Cathedral congregation, has made generous provision for this special army work.

The Rev. William H. Wheeler has resigned the rectorship of the Church of the Advent, East Oakland, and expects to return to his home in New York State. After his graduation from Trinity College Mr. Wheeler came to the Church Divinity School from his sense of the need of men here and has given twelve years of self-denying and high-minded work in California fields.

The Annual Ordination was held on Ember Wednesday, May 30th, in Grace Cathedral. The preacher was the Rt. Rev. Robert L. Paddock, Bishop of Eastern Oregon. He spoke of the failure of the Church to live up to her commission and suggested some ways in which we might undo some of the mistakes of the past and profit by use of some of the methods of other Christian bodies.

Mr. E. Leslie Rolls of the Church Divinity School was ordered Deacon and Rev. J. C. Jackson of the Class of 1916, who has been in Mission work in Nevada for the past nine months, was advanced to the Priesthood.

Mr. Rolls will continue study at the school and do some Mission work in the Diocese.

CHILDREN'S OFFERING FOR MISSIONS.

We had hoped to give a list of the offerings received in each parish and mission from the Lenten boxes. The Treasurer of the Diocese has received $824 from thirty parishes and missions. Forty-six have not yet been heard from and we defer a list till next issue giving opportunity for those who have neglected to send in their offerings, to do so.

A PRAYER FOR THOSE ON WAR DUTY.

Set Forth for Use in the Diocese of California.

"O Almighty God, in whose hands are all the corners of the earth, we commend to Thy Fatherly protection Thy servants, the soldiers, sailors and civilians who are called to war duty for our country on sea and on land (especially those for whom our prayers are desired). Guard them from sin and from sickness. Be with them in battle and in the severities of the campaign. Quicken their fealty to Thee, together with their loyalty to the flag. May their sense of danger ever add strength to their faith, and seriousness to their repentance. Use them as instruments for the righteousness that exalteth a nation and for the spread of the Kingdom of Christ. Comfort the afflicted in hospitals, and the sorrowing households. Wash the slain in the Blood of the Lamb. Give us all brave faith and patience and help us to cast all our care upon Thee. And bring together again in our homes those who are separated, with a new trust, and a new thankfulness for all Thy mercies, through Jesus Christ, our Lord."—Amen.

THE APPORTIONMENT FOR GENERAL MISSIONS.

The report from the Church Missions House to May 1st has been received and we regret that the Diocese of California has made so little response to the great needs of the Board. Of the apportionment to the Diocese for 13 months of $13,113.00 only one-fifth has been sent in, $2,743.64. Our proportion to May 1st for the seven months which have elapsed since the beginning of the apportionment year, October 1st, is $7,079.10. We have given two-fifths of that amount.

The Board must meet their obligations monthly and consequently must borrow to meet the deficiency caused by the neglect of parishes to send in their proportion monthly.

Only 36 parishes and missions have sent in anything. Forty have sent nothing.

WHAT IS YOUR DUTY IN THE MATTER? DO IT NOW!

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CONVOCATION OF SAN FRANCISCO.

The Convocation of San Francisco which adjourned its Spring meeting last month pending the receipt of certain missionary information necessary for its deliberations, will meet on Tuesday, June 12th, at 2 p. m., in Grace Guild Hall. A full attendance of the Clergy and lay delegates is asked.

CONVOCATION OF OAKLAND.

The Convocation of Oakland met in St. Mark's Parish Church in Berkeley for an all-day session on Thursday, May 17th, being the Feast of the Ascension.

At 10:30 there was a Celebration of the Holy Eucharist. The Dean of the Convocation was the Celebrant, being assisted by the Rev. Dr. E. L. Parsons, the Rev. D. R. Wallace and the Vicar of St. Mark's Church, the Rev. W. F. Higby.

The Rev. W. R. H. Hodgkin preached on "Christian Democracy," based upon Acts 1, part of 6th verse.

Convocation convened for business immediately after this service. There were 19 clergy present and lay delegates from the various Parishes and Missions.

Reports both written and verbal were made by the Committees of an interesting character, showing that the members of Convocation were fully in sympathy with their various subjects. The Missions of Convocation reported much substantial progress.

The Committee on Men's Club of Convocation was a step in the right direction in bringing together the men of the Church to discuss and to solve the various problems as well as to initiate new activities in the Parishes and Missions.

Mr. G. Frank Shelby, B. S. A., Field Secretary for the West, made a telling address on "Lay Leadership and Lay Responsibility as a Powerful Agency for the Advance of the Kingdom."

The matter of a Chaplain for the City of Oakland and County of Alameda public institutions was largely discussed. The Parishes through individuals rather than vestries agreed to raise the sum of $30.00 towards this work and the Executive Committee was empowered to take up the matter and to select a priest for the Church's work.

The Rector of the Parish, the Rev. E. L. Parsons, drew the attention of Convocation to the much discussed condition of the Alameda County Hospital and Infirmary in the following resolution, which was unanimously adopted:

"*Resolved*, That the attention of the various congregations of this Convocation be called to the needed change of location of Alameda County Hospital and its separation from the Home for the Aged and Infirm, and to locate it in the City of Oakland near the center of the county's population, and to erect new and adequate buildings for its use. That the Convocation urges upon all the Church people of Alameda County to take an active interest in achieving this result and in relieving the present disgraceful condition. Further resolved that a copy of these resolutions be sent to the Board of Supervisors of Alameda County."

The Secretary of Convocation gave a summary of his work as temporary Chaplain to the public institutions of the Bay region and Alameda from April 10th to May 14th.

The Treasurer's report showed all bills paid and a substantial balance on hand.

Luncheon was served to the delegates by the ladies of St. Mark's Parish. The Dean of Grace Cathedral in San Francisco, the Rev. J. Wilmer Gresham, D. D., spoke on the relation of the Cathedral to the Diocese.

The invitation of the Rev. Alexander Allen, Rector of St. Paul's Parish, Oakland, for Convocation to meet in his Parish for the fall session was accepted.

Dinner was served by the ladies of St. Mark's Parish at 6:30 p. m., to about 50 Convocational delegates.

A notable service was held in the evening, the music being rendered by 122 choristers from the various Convocational Parishes and Missions.

Mrs. C. H. Kroll gave an interesting address on her recent visit among the Church's Missions in the Orient.

The Dean of Convocation took as his subject the "How and Why" of apportionments.

The offering at this service was for the Church Extension Fund of this Diocese.

A. L. Mitchell,
Secretary of Convocation.

The ladies of St. Andrew's Parish, Oakland, entertained the members of St. Paul's Chapter, B. S. A., and members of St. Andrew's Vestry at supper, Wednesday, May 23rd. Mr. G. Frank Shelby, Field Secretary for the West, was the guest of honor. Among the Clergy present were Rev. Alexander Allen, Rector of St. Paul's Parish, and the Dean of Convocation; Rev. E. F. Gee, Rector of St. Peter's Parish, Oakland, and the Rev. A. L. Mitchell, Rector of St. Andrew's.

The ladies of St. Andrew's have always been famous hostesses and the "eats" will pass down in history as abundant and delicious.

While there are a faithful few at St. Andrew's Church, these maintain an efficiency and whole-heartedness and geniality which give this old Parish a reputation for the loyalty on the part of former parishioners who like to come back and visit us.

Under the faithful superintendence of Mr. W. A. Clapp, a member of B. S. A. and also of St. Andrew's Vestry, the Sunday School has grown from 5 to 23, with an average attendance of 16. The current expenses have been fully met by the Sunday School.

Five delegates from this Parish attended the recent Convocation at Berkeley.

Mrs. Clarence Oliver is now President of St. Andrew's Guild. The ladies plan another bazaar this fall and hope to do even better than last year. They gave much financial assistance to the Treasurer of their Parish, Mr. J. W. Hall, and have still a balance to the credit of their fund.

Mrs. A. Crowley, for several years the efficient organist, will take a well earned vacation this summer. Mrs. Crowley has composed the popular song and music, "My California Rose."

In 1908 the Rev. Mr. Christler organized a Sunday School in Malta, Montana, with three members, two little girls, both named "Josephine," and Mrs. John Pruden, who brought them. John Pruden was an Indian, and a famous buffalo hunter in his time. This Sunday School has grown to an enrollment of sixty-four and five teachers.

Our Church is conducting three separate kindergartens in Sendai, Japan, and even so is not able to care for the demand. One of these is used for the normal training of native teachers, and the influence of this school is felt in an ever-widening territory. The kindergarten is one of the greatest evangelizing agencies which the Church has in Japan.

SAN FRANCISCO SUMMER SCHOOL

The San Francisco Summer School was even more successful than those of previous years. There was no hitch in the program arranged and so successfully carried out by Miss Fiedler. It was specially fortuitous that Rev. B. T. Kemerer, the special agent of the General Board of Religious Education, was here and elucidated each day the principles of Religious Education and explained so thoroughly the "Christian Nurture Series" of Sunday School Instruction now being generally adopted throughout the Church.

The program was almost identical with that of the Watsonville School which opens June 5th.

In the four special periods set aside for Mr. Kemerer on the program, with added opportunities during Conferences for questions, one could learn more of this splendid course than weeks of study without such a specialist would otherwise make possible. Then, too, under the able direction of Mrs. H. C. Wyckoff, who made a study of this course at the General Convention, All Saints', Watsonville, has given it a satisfactory trial, and can speak from experience. Mrs. Wyckoff has charge of the Sunday School exhibit, which can only be complete with the co-operation of Sunday School workers throughout the Diocese.

Monday, June 4:

8:00-10:00 p. m.—Reception in Guild Hall.

Tuesday, June 5:

9:00 a. m.—Celebration of the Holy Communion with address by Rt. Rev. Louis C. Sanford, Bishop of the San Joaquin.
10:30 a. m.—The Church and Social Service. Rev. G. H. B. Wright.
11:30 a. m.—The Gospels and Life of Christ. Rev. Edward L. Parsons, D. D.
12:30 p. m.—Luncheon in Guild Hall.
2.00 p. m.—Principles of Religious Education. Rev. B. T. Kemerer.
3:00 p. m.—Department Conferences.
4:00 p. m.—Vesper Service with Devotional Address. Rev. David J. Evans.

Wednesday, Thursday and Friday:

9:00 a. m.—Morning Prayer.
9:30 a. m.—The Expansion of Christendom. Rev. Herbert H. Powell, D. D., Ph. D.
10:30 a. m.—The Gospels and Life of Christ. Dr. Parsons.
11:30 a. m.—The Christian Year. Bishop Sanford.
12:30 p. m.—Luncheon.
2:00 p. m.—The Christian Nurture Series. Rev. B. T. Kemerer, representing the General Board.
3:00 p. m.—Department Conferences.
4:00 p. m. Vesper Service. Rev. David J. Evans.

Thursday, June 7:

8:00 p. m.—Illustrated Lecture: St. Paul in Rome. Prof H. R. Fairclough, Ph. D., Stanford University. Christian Brethren Church.

Rev. C. L. Thackeray, rector, has with thought and patience worked up all the details of the school. The best expression of appreciation would be a good attendance. Delegates will be entertained.

Daily ten-cent luncheons will be served in the Guild Hall. The charge is at the request of the Educational Secretary. It is nominal, merely paying for the labor. The women of All Saints' Parish should not supply the meal and the service, however willing they might be, and by permitting them to do so we are letting them be Marthas for us instead of Marys with us.

Unfortunately Bishop Nichols' previous appointments prevent his going down to the second school. That this was so was not discovered until too late for a change on either side. Bishop Sanford has very kindly consented to take that part of the program. May God's blessing and power rest upon this initial session of the Summer School of the Convocation of San Jose. He needs our co-operation.

Caroline L. Fiedler.

THE PILGRIMAGE OF PRAYER.

Amid the deep seared fields of war and horror there has sprung up a wonderful flower, the pure white flower of Prayer.

"England has been having a Pilgrimage of Prayer. Pilgrims chosen for the work have gone about from place to place, from house to house gathering the people for informal prayer. The time was ripe and the results were wonderful." I wish I had a silver trumpet through which to sound the glorious message that our American Church is undertaking a Pilgrimage of Prayer. With us it is the Prayer that is making the Pilgrimage. Moving across the country from Diocese to Diocese, this pilgrimage has begun. It began the first week in Advent in Maine. In its westward course it comes to the Diocese of California the last week in September. So this is just an advance bugle call to tell you of its coming. Before the year is out it will have encircled the world.

Isn't it an inspiration to think of the onward march from ocean to ocean, of devotion, intercession, thanksgiving and conscious union with our Father, leaving behind it a harvest of enlightened minds, inspired lives and a higher consciousness of our oneness with the Father of all Love. Who can dare to limit its influence and results. We all say we believe in prayer and its power. Let's prove it! I want all our Church people to think about it, and as the plans for the week are sent out to each parish, try to make that last week in September an epoch-making week in our life.

It is as if our whole beloved country were a golden harp and as the hand of prayer is drawn across its strings there shall arise a divine harmony which shall drown the discord of hate and envy, jealousy and fear, and break forth into a glorious Hallelujah Chorus with a seven-fold Amen.

Nellie Olmsted Lincoln.

A CORRECTION.

Editor, Pacific Churchman:

My Dear Sir: In the last issue of the Pacific Churchman, Trinity Church, San Francisco, was credited with giving $1941.50 to the Church Pension Fund. I am writing now to correct an error in this regard. The amount with which Trinity should have been credited is $6941.50. The mistake was made in that a subscription of $5000 was credited to another Parish. Please be so kind as to give this correction due publicity in your next issue.

H. E. Montgomery.

Our Church clergy and people are doing their bit in many ways in the national preparations for war.

Rev. W. A. DeWitt of Ross Valley is in the Officers Training Camp at the Presidio and Messrs. Werlein and Crabtree expect to join future camps. Rev. Leslie C. Kelley will probably be Chaplain at one of the Base Hospitals.

Of the laity Mr. Frederick Clampett, Jr., Mr. Benjamin Diblee and Mr. John Kittle of St. John's, Ross, are in the Training Camp.

Province of the Pacific

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The progress of the Church in the Diocese of Olympia is symbolized in the fact that the seventh annual convention was held (May 15th-16th) at St. Clement's Church, Seattle, which parish has erected one of the most complete plants in the Diocese since the last convention. The Church and Parish House were consecrated in December. Encouraging reports were heard of advances in the work from almost all parts of the Diocese.

At the opening service, the Bishop, The Rt. Rev. Frederick W. Keator, D. D., preached an unusually virile sermon from the text, "Are your minds set upon righteousness." (Ps. 58:1.) The Bishop spoke of the current moral and religious laxness, urged that a democracy which leaves God out of account cannot maintain its values, insisted that judgment must be more than ever energetically engaged in the prime business of enabling people to realize the presence of the Living Christ. The sermon was fervidly patriotic, calling upon the Church to fulfill its highest duty to the State by the furthering of a vivid righteousness. That call to membership for America was the keynote of the convention. At a dinner for delegates and members of the House of Churchwomen which crowded the large Guild room at St. Mark's on Tuesday evening, the service which the Church is peculiarly able to render was urged by the Toastmaster, Judge Claypool, Messrs. Coffman and Anderson, and by the newly appointed Chaplain of Washington's Coast Artillery Guard regiment, The Rev. Wood Stewart. Mr. Stewart is the second clergyman of this Diocese to be appointed Chaplain, the Rev. Sidney T. James being already in service in the Navy. Later in the convention Chaplain Stewart described a folding Altar, designed by Major A. P. S. Hyde, U. S. A., that can be enclosed in a pack of regulation army size, and is complete in all appointments for field use. A subscription was immediately taken for in amount sufficient for the purchase of two such altars, one to be used by the Bishop, the other by Chaplain Stewart. Major Hyde, who is also a deacon of the Church, has been asked to make the design available for general use, as it is far superior to anything heretofore constructed.

Such amendments to the Constitution and Canons were adopted as would care for the change in the fiscal year, the election of a Finance Committee, and collecting the premiums for the Pension Fund. Convention will hereafter meet on the first Tuesday in February. Parish meetings being held in mid January. The Finance Committee elected is composed of Messrs. A. T. Timmerman, B. Pelle, and J. J. Newbigin. The Diocese will guarantee payment of the Pension Fund premiums, which are to be collected by parish committees under direction of a Diocesan Committee of five members; the Archdeacon is, by canon, the Secretary-Treasurer, and the other members are Messrs. C. A. Pratt, G. E. House, W. H. Silliman, and the Rev. Dr. Harrison.

Delegates elected to attend the Provincial Synod are: Clerical, the Rev. Messrs. C. S. Morrison, W. H. Bliss, T. A. Hilton, and E. V. Shayler; Lay, Messrs. E. J. Anderson, R. A. Morris, N. B. Coffman, and H. B. Wilbur.

The House of Churchwomen.

The House of Churchwomen met at the same time and place as the convention. Interesting reports were heard from the Japanese Mission in Seattle, and from the Japanese Bible Woman, and pledges for support were made. The work at Hyland Hall, a boarding house for Church girls at the University of Washington, was described. Deaconess Hodgkin from the Deaconess Training School at Berkeley, California, gave an interesting address on the work of deaconesses.

The President of the House is Mrs. C. A. Pratt, appointed by the Bishop. The officers elected are: Mrs. N. B. Coffman, First Vice-President; Mrs. Robert McGuire, Second Vice-President; Mrs. W. P. White, Recording Secretary; Mrs. George Freestone, Corresponding Secretary.

Woman's Auxiliary.

The annual meeting of the Woman's Auxiliary of the Diocese was held at the Church of the Epiphany, Seattle, on May 17th. The sermon at the opening session was preached by the Bishop. Reports from the various Parish branches show increased interest. The Junior work of the Diocese is flourishing, as was manifest by the Missionary Play given by the Juniors on Wednesday evening, where there was represented the coming of the Bible and the Gospel into this Northwest country.

This was the largest meeting ever held by this Diocesan Branch, about 200 attending. There were two notable addresses, the one by Deaconess Hodgkin on "United Offering Women," and the other by the Rev. Dr. Hugh L. Ross of the Congregational Church on "Missionary Methods."

The officers elected are: Mrs. F. W. Keator, Pres.; Mrs. T. W. Kidd, Mrs. B. F. Arnold, Mrs. P. Harvie, Vice-Pres.; Mrs. F. D. Ellis, Treas.; Mrs. G. H. Plummer, Rec. Sec.; Miss E. H. Maynard, Cor. Sec.; Mrs. N. B. Coffman, Treas. of United Offering Fund.

R. Franklin Hart.

DISTRICT OF SPOKANE.

Herman Page, D. D., Missionary Bishop.

A public service in the interest of religious education, with Bishop Herman Page presiding, was held Monday, May 21st, at All Saints' Cathedral, preceding the opening of the 25th Annual Convocation. Speakers and their topics at the Monday evening session were, The Very Rev. W. C. Hicks, D. D., Dean, "The Church School and the Public School;" Y. M. White, "The Relation of the Church School to the Church"; C. S. Gilbert, "The Church School, the Layman's Opportunity"; the Rev. H. I. Oberholtzer, "Graded Lessons in the Church School," and Mrs. Wilson Johnson, "Young People's Societies in the Church."

The young women of the G. F. S. had a dinner at the Davenport Hotel, Wednesday evening, May 23rd, after which a meeting was held of the Diocesan Council of the Society.

Thursday morning, May 23rd, addresses on the work of the Women's Auxiliary were given by Bishop Page and the Rev. Floyd J. Mynard, Rector of St. Michael's Church, North Yakima. In the afternoon, the President, Mrs. Wilson Johnson, gave her address, which was of a most optimistic and inspiring character, and addresses were also given by Mrs. Herman Page, Mrs. Frank Atkinson, Mrs. George S. Brooke, Mrs. J. L. De-Force, Mrs. J. S. Whiteford and Mrs. A. R. MacDonald.

Bishop Page entertained his clergy at a dinner at the Davenport Hotel at 6:30 Thursday evening.

DIOCESE OF OREGON.

Rt. Rev. Walter D. Sumner, D. D., Bishop.

The opening session of the Convocation of the Northern Deanery of the Diocese of Oregon was held after Evening Prayer on St. Mark's Day, in All Saints' Church, Portland. The subject: "Better Business Methods in the Church," was ably presented by two laymen, Mr. Vincent of St. Michael and All Angels' Mission, Portland, and Mr. Huggins, of All Saints. Mr. Vincent's paper will be printed and sent to the lay communicants of the Diocese as a concise and timely presentation of the principles involved in the recommendations of the General Convention. At the morning session on the following day Chaplain Howard, of the Diocesan Social Service Commission, presented the subject: "How to administer Relief to needy Churchmen not definitely connected with any Parish." In the afternoon Mrs. A. C. Newell, of Trinity Church, Portland, read a paper on the position of woman in the Church. The Bishop of the Diocese celebrated the Holy Communion on the morning of the 26th and was present throughout the morning and part of the afternoon. The Rev. John Dawson is Dean of the Convocation.

The clergy of Portland accompanied the Bishop in the great patriotic parade on April 19th.

Practically all the churches in the Diocese of Oregon have flags either on the exterior or the interior of the building, or both. The Boy Scouts of St. Paul's Parish, Oregon City, are making a flagpole for the church, on which the new flag recently purchased by the vestry will be raised.

MISSIONARY DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D. D., Bishop.

The tenth annual Convocation of the District convened at Ascension Church, Twin Falls, on the evening of the 9th of May, the Rev. John H. Dickinson preaching the Convocation sermon. The next morning at 10 a. m. the Holy Communion was administered by the Bishop, assisted by Archdeacon Stoy and Dean Chamberlaine. The Bishop read his annual report, giving a review of the progress of the work in the district for the past year, which, notwithstanding the somewhat reduced clerical force and depressed financial conditions, was very encouraging. While there were many things which interfered with religious life in this border State, yet taking a survey of the present condition of the field, there was manifested an increased interest in religion in the deepening of the spiritual life. The Bishop said the carrying on of St. Margaret's School for girls was going to be one of his chief problems during this period of war, for even in peace times it was a heavy burden, though it did a splendid work in behalf of the womanhood of this country.

St. Luke's Hospital, where we have 35 nurses and take care of as many as 65 patients at a time, had an unusually useful year, but it will be necessary for it to develop its equipment in order to hold its own. Among other things, a nurses' home is greatly needed, and also the enlargement of the operating room, where some seven hundred operations take place during the year.

The Bishop laid great emphasis upon the splendid work done by Bishop Lawrence in securing the Pension Fund, and stated that he regretted deeply that Idaho had not been able to do more because of financial conditions.

The address closed with thoughts on the responsibility and opportunity of the great war.

Convocation convened for business immediately after the Bishop's address. Geo. H. Hackett was re-elected treasurer, and Dean Alward Chamberlaine re-elected secretary. The following Council of Advice was appointed: The Rev. Messrs. Chamberlaine, Stoy and Damer, and Messrs. Davidson and Hackett. Delegates elected to the Provincial Synod were as follows: Rev. L. B. Franck, Rev. Martin Damer, Ven. Howard Stoy, Rev. Alward Chamberlaine.

The Convocation adopted unanimously a resolution against the insertion in the Prayer Book of prayers for the dead, and against any change in the present Communion Service.

Another resolution adopted unanimously by a rising vote was as follows: "Resolved, that this Convocation put on record its deep appreciation of and confidence in the efficient leadership of our beloved Bishop, the Rt. Rev. J. B. Funsten; and to express our gratitude to Almighty God that He has preserved our Bishop to us in health and vigor during the past 18 years."

Woman's Auxiliary.

In connection with the Convocation was held a meeting of the Woman's Auxiliary. Decided progress was noted. Among other things, the Fort Hall Indian work had been the object of interest and assistance; also a splendid box had been prepared for Alaska missionary work. It is pleasing to note that the women's work is a decided factor in developing Church work in Idaho, though few people can realize the smallness of the towns and the distance between them, preventing co-operation.

The following officers were appointed: Mrs. J. B. Funsten, Honorary President; Mrs. F. E. Johnesse, President; Mrs. Frank Wyman, Secretary; Mrs. F. E. King, United Offering Treasurer; Miss Susan Sprague, Educational Secretary; Mrs. H. E. Cutherell, Junior Secretary; Miss Amelia Sonna, Diocesan Treasurer.

DISTRICT OF NEVADA.

Rt. Rev. G. C. Hunting, D. D., Bishop.

National Flag in General Use.

Since Holy Week, the Nation's flag has been displayed in most of the churches in this District. In Trinity, Reno; St. Mark's, Tonopah, and St. Paul's, Elko, it is carried in the procession, and then placed in the chancel. Two communicant members of the Goldfield Chapter of the Daughters of the American Revolution presented the Church there with a flag. Mr. Cann, of Reno, presented one to St. Paul's, Virginia City. After the morning service at St. Peter's, Carson, on April 22, at which Bishop Hunting preached a sermon on patriotism, the choir and congregation assembled at the flag-pole in the churchyard. Here the Bishop consecrated the flag presented to the Parish by Mr. H. P. Gifford and it was raised to its place while a cornetist blew "Colors," after which all joined in singing "America." Another flag is hung in the church.

A number of boys, new recruits in the Carson Troop of Boy Scouts of America, were invested with the rank of Tenderfoot on April 23. The ceremony consisted of lighting a candle for each point of the Scout Oath and Law, and placing them in the form of a cross. Then the boys were sworn in and received their badges. A number of the parents and others interested in the boys were present.

On Easter Day, the Knights Templar of Reno attended Trinity Church, and those of Winnemucca attended St. Mary's. Large congregations at Easter services are reported from all parts of the District.

Two brass Altar Vases were presented by Mrs. Harper to the Church of St. John in the Wilderness this Easter, and several communicants joined in furnishing a new white dossal which was used for the first time on Easter Day. Mrs. C. B. Lakenan and Mrs. A. B. Witcher have given to St. Bartholomew's, Ely, a reredos, as a memorial of Mrs. Katherine McGill Patton, the first organist of this Church. The design was drawn by Bishop Hunting, and the reredos was built in Reno. A brass Altar Cross has been given to St. Mary's Indian Mission at Nixon as a Thank-offering.

CONVOCATION OF NEVADA.

The Tenth Annual Convocation of the Missionary District of Nevada met in Trinity Church, Reno, May 13 to 16. At 11 a. m. on May 13, Litany was read by Rev. E. L. Howe, Archdeacon, followed by the celebration of the Holy Communion by the Bishop, assisted by the Revs. Samuel Unsworth and T. L. Bellam. The Bishop read his annual address. An impressive moment was reached when the Bishop, in the course of his remarks concerning the war situation, said: "A very definite thing to urge is war-prohibition. I should like to see every man and woman in this congregation on his feet for a moment as a pledge to God that he or she will not touch one drop of alcoholic drink until this war is over." There was just a moment's pause when the Bishop finished this sentence. Then, quite deliberately, a young man arose, followed by a woman, then another and another, until about every person in that congregation of two hundred was standing, and the Doxology was sung

Bishop Hunting made a strong appeal for the activity of laymen in the affairs of the Church. He said: "* * * It will be a sorry day for Christianity in America when we shift our gifts from the work of the Church to war or relief plans. Because we know of the need growing day by day for a fuller understanding of religion and a more vital faith, we should increase our financial help to the Church, making our other gifts at the expense of nothing but our personal calls and pleasures.

"The war in its results for good will be in part failure and defeat, unless some tiny portion of the whole is seen in a deepened spiritual life in individual Christians. And this must find expression in something more than the passive acceptance of the sacrifices and sorrows that may be forced upon us by the exigencies of war, or in more regular Church attendance or more frequent and more fervent prayer."

Rev. Edward L. Parsons, D. D., who preached the Baccalaureate sermon at the University of Nevada, spoke at the evening service on "Missions and the War," pointing out how the missionary work of the Church was a necessary part of the establishment of any League of Nations for perpetuating Peace and Democracy. The Rev. Sidney W. Creasey spoke of his work among the Indians on the Pyramid Lake Reservation.

Convocation was fortunate also in having as its guest, Mr. G. Frank Shelby, of the Brotherhood of St. Andrew, who addressed a group of laymen Sunday morning, and again at the Monday afternoon session of Convocation. Plans are being made for Mr. Shelby to visit several places in Nevada next fall for the purpose of stimulating organization for Church work among men.

Convocation organized Monday morning, and routine work was transacted. One of the most important committees to report was the one which had been appointed to study the matter of a mutual fire insurance association of some sort. Bishop Hunting pointed out in his address, that on the basis of the average payment of premiums, had the Church in Nevada assumed the risk, it would have been able to pay all losses during the last fifty years, and have now a fund of $75,000. Convocation authorized the appointment of a committee to arrange details for such insurance association and to put it in activity whenever organization was perfected.

A committee was also appointed to arrange for a State-wide Every Member Canvass in mission cures, to take place some time in November. Mission cures are directly under the Bishop's care, and duplex pledges would be made for Work in Nevada, and for General Missions.

Tuesday morning was devoted to the Woman's Auxiliary, beginning with a corporate communion at 9 a. m., at which Archdeacon Howe preached. Reports were presented, and there was a general discussion of opportunities for work throughout the District.

Convocation adjourned after a short session Wednesday morning.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland. D.D., Bishop.

The Annual Convention of the Diocese assembled in St. Paul's Church, Sacramento on May 15th. There was a large attendance of clergy and laity. Bishop Moreland celebrated the Eucharist, assisted by Archdeacon Shurtleff. He also set apart Miss Leonora M. Kelton as a Deaconess, placing her in charge of the Japanese Mission work as teacher. Miss Kelton is a graduate of the Philadelphia Training School and has had ten years' experience. Bishop Nichols preached a most impressive and notable sermon from the text: "The shield of Saul was not anointed." He referred to the world revulsion from autocracy which he said was due to the substitution of human might for God's righteousness. Now the shield of power was about to pass into the hands of the people, but unless anointed by the Spirit of God it was as dangerous in the hands of democracy as of autocracy. Behind the autocracy of the Hebrews was theocracy, and the one hope of future stability, happiness and peace for mankind was to build democracy upon "Christocracy," He illustrated how clergy and people could impress this upon the communities everywhere by placing the stamp of Christ on the ballot, trade, enlistment and all activities. He congratulated the Diocese of Sacramento upon its remarkable progress as a young diocese.

Bishop Moreland in his annual address reported that during the past year the diocese had made many steps forward. It has secured an Archdeacon with definite salary, free from parish duties, employed two Deaconesses, put an Educational Secretary in the field, revived the Japanese Mission work in a notable manner, extended the Indian work by building a new church and entered fully into the pension system. Also it had extended the Social Service work by employing a trained nurse among the sick and in saving the babies of Sacramento, the only religious body having the courage to do such a necessary work. He made many practical recommendations in his address, urged the importance of good works especially in California communities where apostolic origin and evangelical doctrine were not appreciated, and dwelt upon unreality in Christian life and worship as a chief deterrent to Church attendance. The number of clergy in the diocese is 38. Confirmations were 214.

The Convention adopted new canons, changing the fiscal year to January 1st,

and bringing Diocesan canons into line with the recommendations of the Church Finance Committee. Appropriations were made covering pension premiums of Bishop and Archdeacon, allotments requested by General Board of Religious Education and Social Service Commission. The Convention unanimously adopted a resolution calling upon Church people to abstain totally from liquors as a beverage during the continuance of the war, and this was ordered read in every pulpit and Sunday School. Deaconess Clark was introduced as Educational Secretary and received with enthusiasm. The Japanese women communicants gave a beautiful sacred musical exhibition in costume, in connection with the Woman's Auxiliary program. All the diocesan boards made the usual reports. There were some sharp but friendly contests over elections which resulted as follows:

Standing Committee: Rev. J. T. MacGovern, Rev. W. H. Hermitage, Rev. M. Rifenbark, Rev. W. E. Potwine, C. W. Bush, W. W. Lyman, W. B. Lardner, N. P. Chipman.

Board of Missions: Rev. J. E. Baxter, Rev. W. H. Hermitage, Rev. M. Rifenbark, D. Barnicott, J. W. Horn, C. E. Sargart, F. A. Foale.

Diocesan Pension Committee: R. D. Dunlop, W. O. Moore, W. W. Lyman, Rev. W. H. Hermitage.

Cathedral Chapter, Trustees of the Diocese and Religious Education Board were re-elected without change.

Venerable John T. Shurtleff was chosen Secretary of the Diocese, F. H. Denman was re-elected Treasurer.

After singing "Gloria in Excelsis" with great fervor the Convention adjourned with the Bishop's benediction, after two strenuous days, during which the Woman's Auxiliary also had a full program. There was a large attendance at the Convention dinner at a local hotel, addressed by Miss Dunn, Social Service nurse; G. F. Shelby, Field Secretary of the Brotherhood of St. Andrew; Mrs. C. B. Bills of the Home of the Merciful Saviour, and Mrs. J. E. Baxter of the Woman's Auxiliary.

Rev. P. G. Snow was unanimously re-elected business manager of the "Sacramento Missionary."

The Bishop has appointed Rev. C. W. Baker, now rector of St. Luke's Church, Grants Pass, Oregon, to the charge of the Mission of the Holy Spirit, Orleans. This is the Indian work founded by Rev. John E. Shea. Recently Mr. and Mrs. Shea volunteered to return from Virginia to this field and the Bishop accepted their offer, but subsequently the obstacles to acting upon the same appeared impossible to surmount, and Mr. Shea reconsidered his offer. Rev. C. W. Baker is in vigorous health, has had experience of outdoor life in the saddle and enters with eagerness upon the work. By direction of Bishop Moreland, Mr. Baker visited the Indian field on a trip of inspection before deciding. On Ascension Day he held services in the church at Orleans, having twelve communicants, and a congregation of over one hundred at the evening service. He will be accompanied by his wife and daughter, and expects to be in residence by June 15th. A hearty welcome awaits the new missionary, from all the Indian region within many miles.

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DISTRICT OF SAN JOAQUIN.

The Rt. Rev. L. C. Sanford, D. D., Bishop

The Seventh Convocation of the Missionary District of San Joaquin was held in St. Luke's Church, Merced, Cal., May 15, 16, and 17.

The opening service was the Consecration of St. Luke's Church. The Instrument of Donation was read by Mr. A. R. Gurr and the Sentence of Consecration by the Rev. W. H. Hawken, Missionary in charge. Morning Prayer was read by Rev. Richard Whitehouse, Missionary at Reedley, and Canon F. G. Williams of the Pro-Cathedral at Fresno. Bishop Sanford was assisted in the Communion Office by Rt. Rev. A. R. Graves, D. D. (who serves as Missionary at Sonora), Dean Macdonald and Rev. W. T. Renison. The Venerable T. C. Marshall, Archdeacon of Los Angeles was the preacher taking Acts IV:32-33 as his text.

The music of the service was admirably rendered by the mixed choir of the Mission. The Choral Communion was the official one arranged by Bishop Sanford.

St. Luke's Church, Merced

After luncheon Convocation was organized and the Rev. L. A. Wood re-elected Secretary, who appointed Mr. M. P. Cochrane, Assistant Secretary, and the Bishop read his report. He said in part:

"My dear brethren of the clergy and laity:

"It is, I am sure, your wish that the Seventh Annual Convocation should extend the loving congratulations of the whole Diocese to its host, St. Luke's Mission, upon the consecration which has signalized our meetings. The consecration of a new church is a milestone of parochial history. It marks the close of one period of struggle and furnishes an illuminated initial for a new paragraph of endeavor."

The address then dipped into the history of the struggles of St. Luke's Mission since the date of its first service, in 1879, by the pioneer missionary, Rev. D. O. Kelley, and, acknowledging the success of the efforts stated, "The mission now can look with confidence to a spiritual work for which it is, materially, so well equipped."

Regarding the material advance in the district, the Bishop stated, "The reduction of the indebtedness on the Church property in the district last year has been surpassed by the achievements of this. There now remains on our churches, rectories and parish halls an incumbrance of $9000, about $8000 having been paid off during the year. Of the twenty-one church buildings, only one has indebtedness resting upon it. Of the seven parish halls used for public service four are free of debt. Of the six other parish halls, three are unincumbered, and of the eleven rectories, but two are only partially paid for. Out of the 45 buildings with which the parishes and missions are equipped, only nine are at all encumbered. It is doubtful whether any Diocese in the country is so fortunately placed."

The Bishop acknowledged the subscriptions of the various sections of the district to the Church Pension Fund, the total of the district being $5188.73, which was in excess of the $5000 asked.

Canonical recommendations, the Bishop stated, would be presented by the committee on canons seeking amendments to the constitution and canons touching on improvement of business methods, pension administration and recognition of some changed conditions.

In conclusion, the Bishop dealt with the topic, "The Church and the Nation." He stated in part: "That duty of the citizenship in time of war does not differ essentially from the obligation in time of peace. But an acute situation in the country suddenly crystallizes our responsibility for us. The church performs no greater service to the State than that of shaping the ideals and forming the character of its people, and in that work it knows no rest. The kind of folk we are when under stress is determined chiefly by the kind of work the Church has done when the national horizon was clear. Nevertheless, emergency conditions call for emergency tactics, and all of us are asking whether the Church—this Church—has not a specific duty to the nation at this time.

"The Church can have no sympathy with the fanaticism which would exclaim 'Right or wrong, my country.' True fealty to the nation is always to be identified with devotion to national righteousness and with nothing else. Thank God there is no conflict of ideals now.

"The country has never engaged in war with its feelings more detached. We have everything to lose and nothing to gain except as we share in the common liberties of mankind. This is the main issue which must be clearly distinguished. Self restraint, freedom from bitterness, sobriety, thrift and sacrifice—these are the personal virtues to be encouraged. International honor, universal brotherhood —these are the visions to be unfolded.

The apostolic injunction in its widest interpretation must be impressed anew as the motive of national conduct, 'love the brotherhood, fear God, honor the king.'

"Each will exemplify his Christian loyalty by the way in which he performs his share of civic service.

"There can be no question as to the Church's obligation to stand behind every enterprise which has for its purpose the alleviation and removal of suffering. Among such must be mentioned the Red Cross. Guilds might very well substitute for their customary industries those which the Red Cross Society affords, and there are few of our vestrymen or unofficial members who could not render to it some very active aid.

"I recommend that whenever the people assemble in His name and presence, the prayer for the President, for Congress and the newly authorized collects for the Army and Navy be freely used."

The business portion of the sessions was largely taken up with the consideration of amendments of the Canons made necessary by the legislation of the General Convention and by the adoption of the Pension System.

Instead of the usual social lunch at noon, Dr. and Mrs. Langdon entertained the delegates with a picnic supper at Livingston Bridge some twenty miles down the Merced river.

Tuesday evening was given over to Social Service. The Rev. W. T. Renison read the report of the Social Service Commission, embodying three matters of importance in social service work:

1. The conference plan for educating our people in the field of Social Service: co-operating with other organizations in arranging for a conference on some vital problem such as Child Welfare in which State Boards and Secular organizations will gladly give their aid.

2. The challenge to the Church to do her part in meeting the many opportunities that are now increasingly being presented to every community in the way that Jesus marked out by life and teaching.

3. Practical Suggestions sent to the clergy with the hope that they will take them up with our Churchpeople:

1. Will you not, as the Executive Head of your Church in your community, seek for yourself identification with some practical helpful movement in your town? The number of people who will serve enthusiastically and intelligently on the various Boards and Committees are few. There is an opportunity for you.

2. Will you not get in touch with State Agencies, such as the State Housing Immigration Commission, and the State Board of Charities and Corrections, and find out how you may be of service to them in your town. Ask them to send you their report.

3. Will you not inform yourself as to the facilities your town affords for wholesome and rational recreation. There may be some Association in your town interested in this problem. Identify yourself with it. If there is not, don't you think there ought to be?

4. We clergymen above all men ought to be able to speak with some little authority upon the matter of constructive charity. Will you not identify yourself with the relief organizations in your town and try to maintain efficient and Christian standards?

5. Will you not inform yourself as to conditions in Juvenile Court Departments in your town? Do you know the Probation Officer personally? If not, will you not make his acquaintance and co-operate with him?

Interesting addresses followed by Rev. T. T. Giffen on Community Welfare as developed in Fresno under his leadership and by Rev. T. C. Marshall on the Church's duty in relation to the many vital questions confronting the nation.

The second day opened with Holy Communion at 7:30 and Morning Prayer was said at 9:30. The morning session was taken up with routine business and amendments to the Canons. After lunch elections were held resulting in the nomination for Council of Advice of Very Rev. G. R. E. MacDonald, Revs. W. T. Renison, L. A. Wood, F. D. Graves and Messrs. W. G. Uridge, B. L. Barney, F. L. Strothers and M. P. Cochrane.

Mr. B. L. Barney was re-elected Treasurer and Rev. Lee A. Wood, Registrar.

The Delegates to the Provincial Synod, which meets at Boise in September: Revs. G. R. E. MacDonald, W. T. Renison, L. A. Wood, Robert A. Griesser, and Messrs. O. D. Lyon, W. P. Mattingly, Dr. H. Kylberg and M. B. Cochrane.

At 3 p. m. there was a joint session of Convocation and the Woman's Auxiliary in the interest of Christian Education. Rev. L. A. Wood, Secretary of the Commission, read his report in which was recommended the use of the "Christian Nurture Series" put forth by the General Board of Religious Education in New York. Addresses were made by Mr. John Gallagher, an undergraduate of the University of California, on the Church's representation at the University looking toward an efficient College Chaplain; and by Mr. G. Frank Shelby, Western Secretary of the B. S. A.

The business of Convocation was concluded at 5:30.

The Convocation Dinner was at the Hotel El Capitan, which was participated in by fifty-five of the clergy, laymen and women of the Auxiliary. Bishop Sanford presided. After an address of welcome by the Rev. W. H. Hawken, and several informal speeches, Dr. H. Kylberg read a very interesting paper on the antecedents of the present war. The last speaker was Mr. G. Frank Shelby, who emphasized the need of prayer.

Ascension Day was Auxiliary Day. Several preliminary meetings of officers and committees had been held on the previous day. There were two celebrations of Holy Communion, at the later of which the Rev. R. A. Griesser of Visalia preached.

At 8 p. m. there was a Missionary Service at which the Rev. G. R. E. MacDonald gave the Secretary's report and addresses were made by Rev. Messrs. J. C. Worley and Clarence E. Webb.

DISTRICT OF ARIZONA.

The Rt. Rev. Julius Atwood, D. D., Bishop.

The 25th annual Convocation of the Missionary Diocese of Arizona was held in St. Luke's Church, Prescott, on May 1st, 2d and 3d. At the opening service Bishop Atwood made his annual address, in which he spoke of the condition of humanity in the world and the responsibility of Christian patriotism in this country today. The Bishop also reviewed the condition of the Episcopal Church in Arizona, its progress during the past year, and its splendid hopes for the future.

The Holy Communion was celebrated by the Bishop, assisted by Archdeacon J. Rockwood Jenkins and Rev. H. H. Shires of Prescott. At the close of the service the congregation followed the clergy to the lot north of the Church, where the cornerstone of the Richards' Memorial Parish House was laid by the Bishop.

At the afternoon service a special discussion of Sunday School work was held, after which Mr. G. Frank Shelby, Western Field Secretary of the Brotherhood of St. Andrew, spoke on the special training of men in Church work.

The evening session was in the nature of an historical meeting, it being the 25th anniversary of the organization of the Episcopal Church in Arizona as a separate District. Bishop Atwood made an address on "The Church of the Past," and Rev. Wm. J. Dixon spoke on "The Church of the Present."

After the meeting a reception was held for all the delegates at the Monday Club.

The second day's session began Wednesday at 9:30 and continued throughout the day.

Miss Soulsby, of the Manor House, Brondesbury, London, a noted author, conducted the devotional service, her subject being "Prayer."

Various committees rendered their reports, one of the most interesting and important being that on "Special Service." Other subjects that were discussed were "Religious Education," "Clergy Pensions," and "Tubercular Work."

At 4 o'clock, there was a joint session of the Convocation with the Woman's Auxiliary and the Girls' Friendly Society.

Miss Cady, head nurse of the Hospital of the Good Shepherd at Fort Defiance, gave an interesting account of the work among the Navajo Indians.

A message from England, containing a note of real appreciation of the entry of the United States into the world war, was delivered by Miss Soulsby. Her brilliant address was a tribute to the American nation, now a brother in arms with England, France, Russia, Italy and others, in their crusade against autocracy. She emphasized the fact that her country appreciates tremendously the sacrifices the Union must make in order to join in this conflict. She said that the "Minute Man" of Concord is as fitting a symbol of the soldiers of England as of America.

At the evening meeting, Mr. Shelby spoke on "Brotherhood and Service," Rev. George C. Golden of Nogales on "Building a Sunday School." Dean Scarlett of Phoenix spoke on "Religion and Patriotism."

At the closing session the report of the Committee on the State of the Church was read, showing the condition and the significant growth of the Church in Arizona during the past twelvemonth.

The report showed that this growth has been in membership, but more especially in influence. The stand which the Church has taken through the clergy and leading laymen in matters of public welfare has been most gratifying.

The following delegates to the annual Synod of the Province of the Pacific, which is ot be held next fall in Boise, Idaho, were elected: Archdeacon J. Rockwood Jenkins, Rev. H. H. Shires, Rev. E. W. Simonson of Douglas, Rev. H. C. Smith of Jerome, and Messrs. Daniel E. Parks, Prescott; Franklin D. Lane, Phoenix; James S. Douglas, Douglas, and W. H. Archdeacon, Jerome.

This has been a most interesting Convocation, made especially so by the presence and inspiring messages of Miss Soulsby of London, and Mr. Shelby of Denver. Miss Soulsby was for many years a teacher of girls, ten years of that time being spent at the head of the Oxford High School and twenty at a school she maintained near London. She has written many religious and educational works of extreme note, and is an impressive speaker. She is now taking a Sabbatical year, preparing to take up new work. On departure from home last summer, the Archbishop of Canterbury directed her to "keep her ears open and her mouth shut," so as to be more useful on her return. This rule, however, was not imposed by Bishop Atwood, so it did not

prevent her from delivering her several uplifting messages to the Convocation. Her closing words yesterday expressed her love for America. Pointing to the little American flag, she wore on her dress, she said that there could not be found a more loyal American than she, and she wished all Americans could realize how much England appreciates standing side by side with this nation.

J. R. JENKINS.

Associated with the annual Convocation of the Missionary Diocese of Arizona was held the Diocesan meeting of the Woman's Auxiliary to the Board of Missions. On Tuesday, a joint service with the Convocation was held, at which the Bishop made an address and the cornerstone of the new Parish House was laid. In the afternoon the opening session of the Auxiliary was led by the President, Mrs. Dixon of Tucson. Rev. William Scarlett of Phoenix conducted a class in "Personal Religion." This included the reading of a special study with a meditation, an address and prayers.

Mrs. Dixon gave an illustration of a class in Mission study with "Prayer" as a special topic, as conducted at the triennial Convocation last year in St. Louis. This was followed by a talk by Miss Soulsby on the "Necessity for Friendship," correlating it with man's relationship with God.

On Wednesday morning, Miss Soulsby addressed the general assembly, after which Rev. H. H. Shires conducted "A Quiet Hour," consisting of a series of prayers, addresses and hymns, appropriate to the Missionary mandate, "Go ye into all the world," with its accompanying promise, "Lo, I am with you alway."

Miss Cady told an interesting story of the school and hospital work in Alaska.

At the business meeting the officers were all re-elected.

From September 2d to 9th this year, Arizona, Utah and Idaho unite to hold a week of prayer, which is designed to offer one week's devotional work in every Diocese in the United States.

CLERGYMEN'S RETIRING FUND SOCIETY.

The Clergymen's Retiring Fund Society held its semi-annual meeting May 11th at the Church Missions House. The Treasurer's report showed an increase over the corresponding period of last year in each of the three items of revenue, in dues, gifts, and interest. A special Christmas donation of $10,000 had been received. The Financial Secretary reported that there had been increased inquiry as to the benefits to be derived from membership, arising largely from disappointment on the part of the older Clergy that little or nothing could be expected by them from the creation of the Church Pension Fund. Others feared possible diminution of the scale upon which annuity would ultimately be paid to them, through failure on the part of vestries to pay the annual assessment. Others were attracted by the idea that sixty was more persuasive than sixty-eight as the age at which annuity would begin, and in any case it would be wise and well for them to secure annuity in the Clergymen's Retiring Fund Society for the eight years intervening between the ages of sixty and sixty-eight even if at that later date they should become entitled to a pension, and then enjoy for the rest of their lives both annuity and pension.

The total receipts for the semi-annual period amounted to $40,822.31.

The Secretary is Rev. Henry Anstice, D. D., 281 Fourth Avenue, New York.

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Recording Secretary—Miss Helen Bristol, 219 Ninth Avenue.

Treasurer—Miss Grace Osborn, 1275 California Street.

Corresponding and Diocesan Secretary—Mrs. W. C. Morrow, 1871 Sacramento Street.

Correspondent Pacific Churchman and Royal Cross—Mrs. W. C. Morrow.

The April meeting of the Local Assembly of the Daughters of the King was held at St. Luke's Church, San Francisco, Saturday, April 28, 1917, at 2 o'clock.

After the opening devotions the Rector, Rev. Edward Morgan, addressed the Daughters of the King in a few words of earnest appeal for service and devotion. A high tribute was paid to the Daughters of the King and their work and faithfulness was eulogized in strong terms.

In the absence of the President, Mrs. S. L. Abbot, and also the two Vice-Presidents, the Corresponding and Diocesan Secretary, Mrs. W. C. Morrow, presided.

Of the twenty-four Chapters in the Diocese of California, eighteen were represented. Bishop Nichols' Chapter, San Jose, sent eight representatives, who motored up, and were greatly interested. This Chapter is a comparatively new one, but they do a good work among the Normal School students. St. Paul's Chapter, Burlingame, is a new Chapter, having been formed in November of 1916. It was well represented, and so was St. Matthew's, San Mateo. Incarnation Chapter turned out in almost full strength, and at least two from each of the other Chapters represented.

After roll-call the Secretary read her report. The October meeting of the Local Assembly was held at San Mateo and a deserved compliment was paid that Chapter for the delightful entertainment that was combined with the religious and business part of the meeting.

The report of the Treasurer, Miss Jessie Wiggin, was read by Miss Bristol. This report is always exact, concise and interesting, but Miss Wiggin is exceedingly modest, and can never be induced to read her excellent reports.

The report of the Corresponding and Diocesan Secretary showed an increase in membership all along the line. St. Paul's Chapter, Burlingame, has been added since the last Local Assembly meeting. Bishop Nichols Chapter, San Jose, has added several new members and has an Associate Membership. These members leave their home Chapter and go elsewhere to teach and endeavor to spread Christ's Kingdom wherever they are. The University Chapter at Berkeley fills the same need, as they work among the college students. Incarnation Chapter has added several new members since the beginning of the year. The Secretary stated that the new Hand Books had arrived, and those desiring them can now be supplied.

At this juncture Mrs. Abbot arrived. The reports of the various Chapters was then called for, and they proved varied and interesting. These yearly reports are of great help. They show in how many ways work can be done for the Master, and that everything done In His Name and For His Sake makes for the good of all.

It is the intent to publish these reports from time to time, and the report from the active and earnest Chapter at St. Philip's, Fruitvale, appears in this issue.

After the reports were read and all the necessary business finished, Mrs. Abbot called upon Mrs. Marietta Gomez, a member of Trinity Chapter and a worker in the Traveler's Aid Society, to speak of her work. For nearly an hour Mrs. Gomez thrilled her audience with recitals of her work among young women and girls, and much to the amusement of all who heard her, she said she helped men also. She told of meeting delayed trains and rescuing girls from the dangers that beset and surround the inexperienced girl arriving late at night in a big city, unprotected and at the mercy of unscrupulous men, and, alas, women, who prey on their credulity and innocence.

Miss Jacobs of Los Angeles spoke of the work of the Girl's Friendly Society, and showed how they were the first to interest a censorship for the unsophisticated traveler.

This closed the business of the afternoon and the guests were then invited by the members of St. Luke's Chapter to tea and cake served in the Guild Room. A social hour followed, and friendships were renewed and greetings exchanged. It was a great pleasure for St. Luke's Chapter to have the privilege and honor of entertaining the other Chapters.

L. H. M.

Report of the Chapter of the Holy Comforter, St. Philip's Church, Fruitvale.

The Chapter derived its name from the Holy Season of Whitsuntide, in which it was started, having an earnest desire, in the words of the Collect for that day, "We may always have a right judgment in all things, and evermore rejoice in His Holy Comfort."

We have eleven members—three of whom were recently invested, and one having been transferred from another Chapter.

The meetings are held at the home of the President, Mrs. Mardon D. Wilson, on the evening of the fourth Wednesday of each month. The evening is the only time in which the busy members can get together.

After the opening service and business meeting the Daughters of the King busy themselves with doing something for others — making bandages, tray-cloths, bureau and table covers, and such work, for the Alaska hospitals. While this work is going on the President reads aloud.

The evening usually ends with a mysterious disappearance of two members—the disappearance soon being robbed of its mystery by the fragrance of coffee and the rattle of dishes. This pleasant custom has insinuated itself into the serious nature of the meetings by the serving of coffee and light refreshments by the members in turn. All of the members feel quite at home in the President's neat kitchen.

Several members of the Chapter are bread-winners; others home-makers. Two are nurses who are never too busy nor too weary to lend aid and cheer beyond and outside their prescribed cases.

In our daily life we do earnestly endeavor to let our little light shine, "You in your small corner, I in mine."

The care of the Altar and of the priest's robes, mothering the Children's Choir, and the care of their vestments, singing in adult choir, teaching in Sunday School, are but a few of the duties.

One Daughter is Secretary of The Lit-

tle Helpers' Branch of the Woman's Auxiliary; another, Secretary of The Church Periodical Club and sends at least 500 magazines a year to the Seaman's Institute. Others take duty one day a month at the Rest Room, and one of these gives a day to the Branch Rest Room also.

Visiting strangers in the Parish is also another work faithfully performed by the few who are free in the daytime. One Daughter looks up irregular attendants of the Sunday School. Several members belong to the Rector's Bible Class.

The Chancel of St. Philip's has been furnished with brass Altar vases and Book-rest; Altar Service Books; white hangings, dossel and book-markers, and carved alms-basin by our Chapter.

The Rector has been the pleased recipient of a new surplice and stole.

These are but a few of the outward and visible signs of the spirit which actuates our members to be generous and loving as becometh Daughters of the King.

Respectfully submitted,
MARY BROWN,
Secretary and Treasurer.

St. Paul's Chapter, Burlingame.

On Tuesday, May 20, 1917, St. Paul's Chapter of the Daughters of the King, which was organized last autumn, held a service at the pretty little Church in Burlingame. The Chapters from Palo Alto, San Mateo, and a few members of the Order from San Francisco, were invited guests. The Holy Eucharist was celebrated at 11:30, the Reverend Walter H. Cambridge of St. Matthew's, San Mateo, being the Celebrant. He was assisted by Mr. Thomas, also of St. Matthew's. The masterly sermon was delivered by the Reverend David J. Evans, of All Saints', Palo Alto. It was a call to colors and greater faithfulness. Mr. Evans stated an interesting fact: He said that it was interesting to note that not one of Christ's Disciples had ever said a word about Christ's personal appearance. The sermon was a helpful one and will not soon be forgotten.

After the impressive service the guests were invited by the Reverend W. A. Brewer and Mrs. Brewer to partake of luncheon in the attractive Guild Room, where tables had been spread with a bountiful repast. The Chapter at St. Paul's gave generous recognition to St. Matthew's Chapter for its kind assistance. The Reverend Hugh E. Montgomery and Mrs. Montgomery dropped in from Menlo Park and Mr. and Mrs. Evans were guests. Mrs. S. L. Abbot, President of the Local Assembly, and the Diocesan and Corresponding Secretary, Mrs. W. C. Morrow, and the Local Assembly Treasurer, Miss Grace Osborn, were invited from San Francisco. Mrs. Morrow was the only one of the officers able to attend. Mr. Brewer acted as toastmaster and called upon Mr. Evans, Mr. Montgomery, Mrs. Bradbury, the President of St. Paul's Chapter, and Mrs. Morrow for short talks.

The tables were beautifully adorned with the colors of the Order—blue-and-white flowers—in graceful profusion. After a social hour and an inspection of the pretty little Church with its green lawns and lovely flowers, the guests were invited to a motor drive through the adjacent country places. Fifteen miles or more were covered in the ride through the beautiful gardens and extensive grounds of the many charming homes that are located in Burlingame, Hillsborough and San Mateo.

The day was thoroughly enjoyable and a delightful spirit of neighborhood friendliness was evinced. Grace Cathedral Chapter was represented by two members—Mrs. Frost and Mrs. Covell.

It is purposed to have more of these delightful reunions. With the many facilities for rapidly covering distances it is not difficult to meet and spend an hour or two in getting acquainted.

St. Paul's Chapter had its investment of candidates and its first meeting in November, and since then several new members have been invested with the cross of the Order.

L. H. M.

The Rev. Philip Deloria, for twenty-seven years a missionary among his own race, the Sioux Indians in South Dakota, testifies that the boxes which come from Juniors and Sunday Schools in different parts of the country are a vast help in the children's work. They are all sent to him at St. Elizabeth's, and from that point they are distributed to the other Missions, so that each girl and boy up to eighteen years of age receives a present, and every one at the Christmas tree receives an apple and some candy and nuts. These last the Missions are able to afford, but the gifts are rare to these children, as they could not be bought at the Indian traders' stores, even if the people could afford them. They are prized very much because they are such novelties and belong so distinctly to the Christmas tree season. The happiness which the Christmas boxes bring cannot be told in words.

Bishop Lloyd, the President of the Board of Missions, on a recent trip to Porto Rico, was struck by the small amount of land under cultivation for other than commercial purposes. The laborers on most of the sugar, coffee or tobacco plantations are not allowed any land to plant, nor even to have a chicken or pig for fear of damage to the crops. Where they have access to the land there is great need of instruction. The peon of Porto Rico does not plant a garden because he does not understand its value. He knows nothing of the methods of gardening, nor as to what will grow except sweet potatoes and bananas.

An industrial school where boys might be taught the cultivation of small crops would be of great benefit.

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A STEP FORWARD IN CHINA.

The fourth synod of the district of Anking was held at Anking on the 1st, 2nd and 3rd of February, 1917. The synod is composed of the clergy, all foreign male missionaries who have been in the country two years, four representatives of the school teachers and delegates from all Parishes having thirty or more communicants. As only three foreigners were able to be present with nearly thirty Chinese, it is obvious that it was a thoroughly Chinese gathering.

Sitting as a Diocesan Board of Missions, the synod took important action. The most important city in the Diocese where we have no work is Kingtehcheng, where the finest of Chinese porcelains are made. It is a city of at least 200,000 inhabitants and has very little mission work in it of any Church. A sum of $500 was voted for opening work there. Another town of considerable importance, about forty miles from Anking, is Chienshan, and from this town we have many patients in the hospital and in consequence a number of inquirers. We have long wished to open work here and the sum of $200 was voted for that purpose.

On the whole the action of the synod seems to me to have been of a more aggressive and useful character than that of any previous synod of the district.

Good reports are coming in to the Church Missions House from the Sunday Schools all over the country who have taken an interest in the Lenten Offering Number of "The Spirit of Missions." Many have established really remarkable records. In one Parish in Missouri the children were given the names of the families and individuals whom they might see, and allowed three weeks in which to work up these subscriptions.

The teams brought their reports the Third Sunday in Lent. The winning team, the two youngest girls in the contest, reported sixteen new subscribers. The other two teams reported seven and eight respectively, making a total of thirty-one new subscribers in the Parish.

A missionary in the "Sand Hills" region of Nebraska had a quaint experience lately. He had great difficulty in reaching the place where he was to hold an evening service but finally arrived at 9:30 and found some of the congregation still waiting, though there were no lights. "But," he says, "we had a service in the moonlight out on the prairie. We sang the parts of many hymns we could remember, then, after prayers and a sermon, we went home all feeling that God had indeed blessed us in our little outdoor moonlight service."

Bishop Winchester of Alabama recently took an interesting walking trip through the mountains with one of his clergy. As a result he decided on opening a school for mountain boys. A combined building for chapel and school purposes could be erected for about $2000. One scholarship has already been promised. A school for mountain girls—the Helen Dunlap Memorial School—has been in existence for some years, doing good work among the people of the Ozarks that cannot be estimated. Forty girls are given an excellent general education and are thoroughly trained in housekeeping, cooking and sewing. No servants are kept at the school, as the girls do all of the household work under the direction of the teachers. The Bishop on his trip visited several homes where the houses were beautifully kept by young women who received their training at the Helen Dunlap School.

The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2516 Pacific Avenue, San Francisco.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th St., Oakland. Telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of the Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of the Junior Department, Mrs. Wm. P. Lucas, 2513 Pierce Street, San Francisco.

Secretary of the Little Helpers, Miss Rosamond Codman, 1829 Arch Street, Berkeley.

Secretary of Missions Study Classes, Mrs. C. Edward Holmes, Belvedere.

There will be no Diocesan Meeting in June.

The **Annual Service and Meeting** were held on the ninth of May. At the Service in the Cathedral, Bishop Nichols was the celebrant and Bishop Sanford, Dean Gresham, the Rev. Edward Morgan and the Rev. M. D. Wilson, also had a part in the service. The Rev. Henry St. George Buttrum was the preacher. He spoke of the glory of service, from the text, "I am among you as he that serveth."

The luncheon which was served in the Diocesan House was in charge of a Committee from the San Francisco parishes.

The exhibit of articles for the Alaska box attracted much attention, as it deserved to do, for it filled the Bishop's office and reception room which he kindly allowed us to use. There were garments and Christmas gifts and hospital supplies, the result of much Lenten work, and, most interesting of all, a book of photographs of Anvik scenes and people, arranged for the California Branch by the Rev. J. W. Chapman, the missionary to whose station at Anvik most of the Alaska boxes are sent.

At two o'clock, the Annual Meeting was called to order in Grace Chapel, the Bishop saying the opening prayers. The President extended a cordial welcome to visitors from the Dioceses of New York, Albany, Massachusetts, Iowa, Missouri and Rhode Island. The roll call was answered by forty Branches. The President's address reviewed the year and reminded us of Auxiliary ideals not yet attained. It was followed by brief reports of the Corresponding Secretary and the Treasurer. The Vice-President for San Francisco spoke of the Pilgrimage of Prayer, and the Vice-President for the Peninsula of the "Spirit of Missions." The Vice-President for the Oakland Convocation gave a short report of meetings in that Convocation.

The principal address was made by the Rt. Rev. L. C. Sanford, Bishop of San Joaquin. He spoke of the Church and Auxiliary in that District, especially the Mission in Inyo County. It was a most encouraging account of increasing interest and steady growth. The District of San Joaquin was so recently a part of the Diocese of California that our personal interest is very strong and we were delighted to hear such a good report.

As the offering was taken for St. Agnes' School Fund, it was very interesting to have the first graduate of the school present, and to hear from her of her conversion to Christianity.

Mrs. Monteagle announced the resignation of Mrs. A. H. Redington as Secretary of the Little Helpers, and the appointment of Miss Rosamond Codman to the office. As Miss Codman was unable to be present, a letter from her to the Little Helpers was read by Mrs. Codman.

Mrs. W. P. Lucas gave the report of the Junior Department, speaking especially of the Study Classes held during Lent for Junior Leaders. New Branches at Belvedere and Alameda have been added this year. The meeting was marked by more personal reports from Juniors than at any previous Annual. The Branches of St. Paul's, San Rafael; Church of our Saviour, Mill Valley, and St. Mark's, Berkeley, were all represented and told of the year's work.

Mrs. Holmes read a report of the Study Classes. The work of the Hospitality Committee, which has so warm a place in the affections of many a passing missionary, was reported by Mrs. Robbins. Forty persons had been called upon, entertained or bidden Godspeed when they sailed. Mrs. Robbins also spoke briefly of the Bishop's Auxiliary Fund, of which she is Treasurer.

Mrs. Gaillard Stoney outlined the plans of the Church Periodical Club for the coming year.

The United Offering was reported by Miss L. J. Gibbs. Two representatives of more distant Branches, Mrs. H. C. Wyckoff and Mrs. A. S. Bacon, gave brief accounts of the work in All Saints', Watsonville, and Trinity, San Jose.

It was announced that Mrs. Clifton Kroll, who has recently returned from visiting many of the Missions in the Orient, had been appointed the member for this diocese of the Provincial Sub-Committee for the Wuchang General Hospital.

The meeting closed with a brief address by Bishop Nichols, and his benediction.

The "Spirit of Missions" brings us each month an account of the progress of the Pilgrimage of Prayer through the Eastern Dioceses—the careful preparation for it, in which Bishops and Clergy willingly co-operate with the Woman's Auxiliary, the varied methods of observing the week, and such blessed results as this report indicates. "Not for many years has such deep spiritual feeling been stirred among us as during the observance of the Pilgrimage of Prayer." Plans for the week in this Diocese are not yet formulated, but let us all remember and look forward to it. Let us pray for the Dioceses through which it is passing. Let us pray that the right preparation may be made in this Diocese and that every one of us may share in its blessing. Here is a short Prayer for the Times (from Washington):

"O Lord God Almighty, overrule, we beseech Thee, the present evils to the blessed issue, beyond mere earthly peace, of restored brotherhood among nations, the enlargement of the Redeemer's Kingdom, and the reunion of all Christendom in our faith and love. All of this we ask, O Heavenly Father, for Jesus Christ's sake, Thy Son, our Lord. Amen."

SPECIAL SERMONS.

Dean Gresham is preaching special sermons in Grace Cathedral, California Street, near Taylor, Sunday mornings at 11 o'clock and Sunday afternoons at 4.30, to which you are invited. The following are the subjects:

11 O'CLOCK

SUNDAY MORNING SERMONS

May 20.	Our Spiritual Perceptions.
May 27.	Our Divine Dynamic.
June 3.	Our Vindicated Faith.
June 10.	Our Courage in the Commonplace.
June 17.	Our New Freedom.
June 24.	Our Wider Friendships.
July 1.	Our Deeper Disciplines.
July 8.	Our Higher Loyalties.

4.30 O'CLOCK

SUNDAY AFTERNOON MISSION ADDRESSES

May 20.	Your Need of Religion.
May 27.	Your Look at Yourself.
June 3.	Your Turning Around.
June 10.	Your Clean Breast.
June 17.	Your Paying the Price.
June 24.	Your Life in the World.
July 1.	Your Service of Man.
July 8.	Your Place in God's Work.

The Rev. H. C. Robbins, who succeeded Dr. Grosvenor, late Dean of the Cathedral of St. John the Divine, New York, as rector of the Church of the Incarnation, New York, has been nominated to succeed Dr. Grosvenor as Dean of the Cathedral.

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MISSIONARY NOTES.

Holding cottage services in China is sometimes a difficult matter. Writing of such a service, our Missionary at Nanking says: "Let me take you to one such home. In front is carried on the family trade—stenciling white cloth with a preparation of bean oil and lime. The odor is, to say the least, unpleasant, but one soon gets used to it. The hired men stop work to come and look and listen. The neighbors have been invited in and come with the children and the dogs. The family's hens must also be taken into account. Altogether we are a very mixed company. The hubbub is great and uninterrupted, but they gradually settle down a bit, at least enough for the cornet to make itself heard. Then the Christian host or hostess, the school boys and myself, sing a few hymns for them. By this time they are quiet enough to talk to."

The casual visitor to Hirosaki, Japan, would never know it—many a resident of the town does not know it—but we have a Church there. Located on a side street just one block long, so humble in appearance as not to catch the eye of passers-by, and quite overshadowed by the Missionary's residence on one side and by the native deacon's house on the other, the building seems designed to make the cross upon its roof as inconspicuous as possible. Our work in Hirosaki was begun in 1898, in an already old building which had been used as a billiard hall, and today—seventeen years later—it is carried on in the same quarters. Our Missionary there is appealing for money to erect a Church on a fine corner lot which we own. It seems, he says, strange to the inquiring Japanese that the Christians' "House of God" should be such a dilapidated, inadequate thing.

The Church General Hospital at Wuchang, China, is attracting special attention just now owing to the campaign which is being carried on for new buildings. In The Spirit of Missions for February there is a pathetic account of Pao Chu, or "Precious Jewel," a little four-year-old who arrived at the hospital gate in a raging fever covered with sores, and all alone! Those who had been in charge of her had had sufficient compunction to direct her steps to the foreign doctor, but not enough interest in her to care what became of her. Dr. James decided to keep her for her own child. Now she enters into all the life of the hospital and goes about with a happy little smile. She comes solemnly to morning and evening prayers. She sings with the other children in the wards, picks up their toys for them, and tries to amuse the little new-comers who are homesick.

FOR SALE.—Owing to change of plans, one of the most desirable lots in the best section of Cypress Lawn Cemetery, including perpetual care, is offered for sale. Area approximately 1167 sq. ft. For further particulars apply at room 707 Holbrook Building, 58 Sutter Street, San Francisco, or Phone Sutter 3200, local 100.

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308 Third Street, Milwaukee, Wisconsin

Martha's Exchange for the Interchange of Ideas by Diocesan Guilds.

Address all inquiries and send new ideas to Mrs. Fleda O. Bunting, Centerville, Cal.

Use of Handkerchiefs.

Many articles are made from the pretty and inexpensive handkerchiefs. We have a cap in lavender with lavender bows to match. A very pretty bag suitable for work—is easily laundered. This was sent by Mrs. J. Sweet of Fruitvale.

Use of Small Dolls.

One holiday season nothing seemed complete without a tiny doll somewhere. I saw a large window in one of Chicago's largest stores filled with these novelties. Among them was a pincushion about the size of an ordinary envelope. At the top appeared the head, surrounded by fluffy bows of ribbons—a loop above permitted it to be hung up. The cushion was stuffed—by the way, old worsted is one of the best things to use, and the silk could be plain or Dresden—was filled with all kinds of useful pins.

No. 2. Doll Cushion.

This had a roll of silk for the cushion. The ribbon hanging down about four inches on both sides fringed at end. Between this silk was flannel for safety pins. This little golden head was a half one and sewed firmly to the roll. Baby ribbon loops permitted it to be hung up.

No. 3. Doll Cushion.

A round ball the size of a large orange. The head came out of the top. Fluffy bows finished it off—and the variety of pins were useful and easily reached.

No. 4. Doll Basket.

Buy a small clothes basket, about 4½ inches long. Make a silken mattress and tiny baby pillow. In this case a bald-headed baby doll is best. Make a pretty silk coverlet edged with lace, dainty bows—and a little spray of hand-painted roses. Upon raising the coverlet at the feet, you found flannel blankets with pins and needles in them and the lower part of the mattress is used for a cushion.

Collar Protector.

A band made of wash blonde—or some net—ended with balls could be used inside of coat collar.

Garden Basket.

Mrs. Palache of San Francisco gives an idea to be used when you go to the garden with your work. A basket is attached to a cane. This can be thrust into the ground—and hold the sewing material while working.

Boston Apron.

One yard of material, percale, or similar material. Turn down one corner—cut it off for the pocket. Hem this and sew tapes to tie around the neck, and at the corners to go around the waist. A three-cornered effect.

Another Neat Apron.

Has strips of embroidery from the bottom of apron, to the end of the shoulder straps. This helps form a bib, and has a belt.

Dust Bag.

Pretty cretonne; say cream with blue figures. The back is plain blue sateen. Bind the pocket with plain, put in a dust cloth. They are from 12 to 18 inches long, 9 to 14 inches wide. The figured piece is rather larger than the plain back—to give room for the cloth.

Lantern Bag.

We received a very odd bag from Mrs. C. Barclay, Boston. Cut three double pieces of cretonne 9 inches square. In upper one put 5-inch loop. Cut a circle in the lower part of Nos. 1 and 2, bind and join together. The lower square has a bow in the center. This bag will lay flat or pull apart like a lantern. There should be ponpons or balls at corners.

SUGGESTIONS.

A Novelty Reception.

This year we decided to ask our friends to bring in their new articles and ideas after Christmas, and this is the way we asked:

"St. James Guild
Works with a will,
But it likes something
New to work on.
So if you received
On last Christmas Eve
A novelty new or odd,
Pray bring with you
Your novelty;
And at this our first
Reception
They will be for the
Inspection
Of our friends from far and near.
And we hope to orders take
Which will help along
The work
Of the Guild for the coming year."

"You and your friends are cordially invited to attend a reception at the home of Mrs. P. Mathieson. January 31, 1917, 2 to 5."

Mrs. Mathieson was our President. She placed her home at our disposal. Many were kind enough to send us samples of the articles. Almost all of them sold. Then we took orders! One pretty shampoo jacket made from a Turkish towel, received the highest number of orders—seven! There were lovely towels, and caps, baskets and telephone covers, aprons—some quite new. We are still working on the orders!

New.

We have two lovely crocheted caps. On one the knot-stitch is used. There is a border edged with dainty clover leaf. The second has a Dutch effect, the border ended by a rosette and drops.

Now is the time to gather your roses for your sachets—rose pillows—and all the sweet jars. If you haven't time to do it, order from St. James' Guild.

We have a new apron in which the bib fits so perfectly that it stays up without being pinned.

At the meeting of the Executive Committee of the Board of Missions on April 10th, the Reverend R. W. Andrews was authorized to appeal to the Church in this country for $8,000, to be used in erecting adequate buildings for his work in Kumagaya, Japan. For eighteen years Mr. Andrews has labored in the district of Tokyo under conditions that would have discouraged a less earnest man. Surely the Church will see that he is no longer compelled to work without tools.

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The Church and Social Service

Edited by George H. B. Wright, Chairman of Social Service Commission.

The public meeting under the auspices of the Commission at St. Stephen's Church on Tuesday, May 8th, was encouraging in point of attendance and most instructive from the standpoint of subject and speakers. Perhaps there were many who had not known of the Social Service work being done at the San Francisco Hospital, whose stately buildings are so familiar a sight to those who view the city from Twin Peaks on a ride around the new drive. It was a great privilege to have the ideals and some of the realization set forth by the one who has had so much to do with making the Hospital a human institution. As Dr. Brodrick, the Superintendent of the Hospital said at the beginning of his address, the old City and County Hospital of San Francisco was a joke—unclean, tumble-down, at best a last resort for the desperately poor. The new Hospital is as far different as one could be. Beautiful in architecture, imposing in proportions, surrounded by lawns and flower-beds, it stands a beauty spot in the midst of the surroundings, a place where a patient may be proud to enter, and may feel sure of the best attention. It was a delight to realize from Dr. Brodrick's words how sincere is his desire to humanize the institution, not only to give the best of medical attention but to build up the self-respect of each patient and send him out clean and wholesome in body and mind after his treatment. The system of receiving the women patients, so as not to wound their feelings, the system of cleaning and mending the clothes of the patient, the employment bureau and other improvements in the nature of Social Service carried out by a competent corps of nurses and attendants were described by Dr. Brodrick and Miss Saunders, who has charge of the Social Service work.

Mr. Bours, who represents the Church at the Hospital and other city institutions, then spoke in high praise of the ideals and work of Dr. Brodrick and also of Miss French and Miss Flagg, who are working so faithfully among the patients. It would be a great mistake to imagine that all conditions are ideal in the Hospital. There are very many needs, and many things unaccomplished, but of this much we may be sure,—the ideals of those in charge are progressive and the outlook is hopeful for a splendid institution second to none of its kind.

There should be in every Parish a Social Service Committee of some kind, for the purpose of co-operating with the Diocesan Commission. It is not necessary that an entirely distinct organization should be formed. Some existing Society may very well take upon itself this responsibility. Such a committee is especially desirable in the cities and towns far removed from the center of population. There should be in such places public meetings arranged for, in order to consider important questions of the day. Interest in such meetings will undoubtedly be greater in smaller communities where the attention is not scattered by the multitude of events taking place in the city.

At the recent Conference of Social Agencies in Oakland the following resolution was adopted:

"Whereas, The military mobilization of large numbers of young men is now taking place in various portions of this country in preparation for war; and

"Whereas, The experience of Europe and our own recent experience on the Mexican border indicates that large numbers of our young men and women will be contaminated both physically and morally by prostitution and venereal disease, to the serious impairment of the character and efficiency of the men of the army and navy, with the resulting disintegration of whole sections of the social structure, unless stringent measures are adopted; therefore, be it

"*Resolved*, That we, the members of the State Conference of Social Agencies of California, do call upon our President and upon our Governor, as the heads of the Federal and State troops, and upon the Mayors of our cities, to adopt every repressive measure which will reduce prostitution and eradicate venereal disease.

"*Resolved*, That, with a view to conserving our food supply and man-power, we favor Prohibition of the manufacture and sale of intoxicating liquors by both State and Nation, as a war measure; and we respectfully urge the President, the United States Congress, the Governor and the State Legislature to do all in their power to bring this about."

These resolutions the Social Service Commission has heartily endorsed and commends to all people of the Church. The problem is a serious one in our own city and will be increasingly complex unless the proper steps are taken at once. Those who are seeking, for the sole purpose of selfish gain, to undermine the health and effectiveness of the army, should be legally put in the same class with those who are attempting to blow up factories and destroy railroads and bridges. It is planned to hold a public meeting at the Cathedral on Sunday, June 10th, at 4:30 in the afternoon, at which our responsibility as Churchpeople, for the camp conditions will be discussed by competent speakers. It is too soon to announce the names, but due notice will be sent to the Parishes.

WESTERN OPINION ON THE TRAINING OF MEN FOR THE MINISTRY.

Representatives from nineteen Dioceses in the four Western Provinces assembled in Chicago on May 2d and 3d, and discussed various changes that should be made in the Church's methods in training men for the Ministry.

The Conference was called by the General Board of Religious Education and was part of a carefully organized plan by which the Board is endeavoring to learn the mind of the Church on the changes that should take place in theological training, so that it can fulfil the commission of the recent General Convention and present at the next Convention a plan for the training and ordination of men to the Ministry more in line with the needs of the modern times than the present Canon.

The Conference was opened by Dr. Nichols, Chairman of the Council on the Education of Postulants and Candidates for the Ministry. He stated that this Conference was the first of a series which the Council plans to hold for the General Board. He stressed the importance of ascertaining the mind of the Church on the requirements essential for the Ministry of the present day and at the same time to familiarize the Church with the complexities attending the determination of those requirements, and the putting of the same into effect. He informed the Conference that the Council would be greatly helped in its work if they would discuss the following questions:

"Can there be an Irreducible Minimum in the Educational Requirements of Candidates for Ordination?" "What should that Irreducible Minimum be, and what Normal or Standard Qualifications should be provided for admission to the Diaconate and for Admission to the Priesthood?" "In what way should a Standard be modified for men who apply under peculiar circumstances, such as maturity of age, from a foreign race or of a foreign speech, or from the ministry of other Christian bodies?"

Dr. Nichols urged that the Conference form its own organization by electing a Chairman and Secretary. Rt. Rev. H. L. Burleson, D. D., Bishop of South Dakota, was chosen Chairman, and Rev. W. W. Barnes, Chairman of the Provincial Board of Examiners of the Seventh Province, was elected Secretary.

The members of the Conference were guests of the Western Theological Seminary, and much of the success of the Conference was due to the very liberal hospitality arranged at the Sherman Hotel by Dean DeWitt.

The following day the Council on the Education of Postulants and Candidates for the Ministry met at the Western Theological Seminary. A large number of the members of the Conference attended the meeting of the Council. Most of the day was spent in discussing the very valuable suggestions made by the Conference to the Council.

As the work of this Council is still in its formative stage and will continue to oe so for at least another year, any conclusions in discussions and the formulation of a proposed canon cannot be determined until many conferences have been held and the whole subject of Theological Training has received a Church-wide study.

The Council decided to prepare and put forth for the information of those especially interested, a summary of its discussions and of those of the Chicago Conference. A Committee on such a statement was appointed, consisting of Dr. Nichols, Dean DeWitt, Dr. DeVries and Mr. Palmer. This statement will present the various points of view that have been before the Council and the outline of the plans involved and the discussions that have ensued. It will be circulated from the Central Office of the General Board within a few weeks, with the hopes that a beginning can be made on a Church-wide discussion of the subject during the summer and at the Provincial Synods which meet in the autumn.

The next meeting of the Council will be held in the early autumn.

Describing the Church's work in Porto Rico, Bishop Colmore writes: "The country teems with children. In a territory just twice as large as Rhode Island, we have a million and a quarter people and the population is increasing. Our problem is not lack of children, but rather how to give them a vision of life which will make them useful citizens and fit them to meet the conditions under which they are to live. Certainly, education must be the basis of such training, and our Government has done well in the establishment of an excellent public school system. But education which does not teach a people that the real object in life is *service* is little better than none at all.

Literature of the Day

The Place of Scripture in the Church in Ancient and Modern Times. T. B. Strong, Dean of Christ's Church, Oxford. Longmans, New York. Stiff paper, 40 cents.

Church people generally and students of the Bible in particular are greatly indebted to publishers who put within their reach works of standard value by acknowledged authorities at such extremely low prices. The old established firm of Longmans has done a great deal in this way, notably the valuable series of Oxford Text Books. Dean Strong's book, needless to say, is one to be carefully read and assimilated. Before starting the main question, there is an inquiry "into the natural powers of man in the region of religion. What are the powers with which man can approach religious questions and what are their defects?" This leads immediately to the point that man needs some authority in this matter, external to himself, which he can recognize and accept as of authority. In clear terms he states what the Bible is expected to do in this direction, what is claimed for it and how far these claims are reliable. He begins with the Old Testament, a book of one idea in spite of the long years and the various hands that have gone to its production, the relations and intercourse between God and one particular nation. Something, not much but clear and definite, is postulated as the methods of this revelation, and one feels sure that many difficulties would be dispersed by a candid examination of this part of the book. This would be the case also, one is persuaded, as to his fair eminently lucid putting of the case as regards what is carelessly termed the Higher Criticism. Carelessly, because all these critics are lumped together as a whole, whose sole motive is the lowering of the authority of the Bible, if not something more drastic still. It is not so long ago since any assailant of verbal inspiration was ranked with the atheists by its advocates. It is not possible to give any such account of the Dean's reasonings and arguments in these pages as would convey even an approximate idea of its value. Every page is one of illumination and thought producing. In no other book that the present writer knows is the question of Biblical authority and personal acceptance of it stated so clearly and in a way that appeals to one as perfectly legitimate and conclusive. The last sentences may be quoted as indicative of the "motif" of the work, of what its author aimed at and had in mind all through "It (*i. e.*, the Bible) is after all, as we have said, a record of the action of God in history and of His self-manifestation to men, and we come to understand this aspect of it best by prayer. For it is in prayer that we ourselves attain in experience some of that intercourse with God upon which the whole Bible hangs. We find that the testimony of Jesus is the spirit of prophesy, and that through this we are able to deal with the problems which press upon us in the world."

The New Testament. A New Translation. By J. Moffatt, D. D. G. H. Doran Co., New York. $1 net.

This is a cheaper and revised reprint of the first Edition of 1913 and the present writer came into possession of a copy at that time. He is unable to agree with the limitless eulogies that have been showered upon the book of one who is undoubtedly a great and competent scholar. But without going into questions of ripened scholarship, there are matters of style, of expression, upon which one may venture an opinion, even if it does not harmonize with the praising tones of the general concert. It is well to speak plainly, in a tongue understood by the people, but the very persons who are thus condescended to are precisely those who, having the greatest reverence for the Bible, are hurt to the quick by every colloquialism as an infusion of earthliness and a tacit insult to their own intelligence. It is not said that this is characteristic of Dr. Moffatt's translation, only that it is a mistake and that there is too much of it. Further it jars on ears long used to the measured, stately, dignified rhythm of the old versions. Nor from another standpoint is it possible to appreciate the gain of "Logos" for the "Word" in St. John I. In the Preface Dr. Moffatt says, "Logos is at any rate less misleading than 'Word' would be to a modern reader." It is not quite easy to see the type of "modern reader" that Dr. Moffatt has in mind. It does seem, though, that the idea of the "Word" as the Voice of God speaking to man through the Incarnate Divine Life must be rather easier to comprehend than the academic conception of which "Logos" has been the expression from Philo onwards. In the other versions the opening of this Gospel sounds like a voice from behind the veil. In Dr. Moffatt's rendering we are brought down to earth and the trivial round. In St. Luke's story of the Annunciation, Mary responds to the angelic salutation, "At this she was startled. She thought to herself, whatever can this greeting mean." Just turn to the Revised Version and see if the modernity of Dr. Moffatt is not a levelling down to the standard, if standard there be, of the fiction of the day. Yet while one cannot accept the new version as altogether illuminative or put our hands into the Translator's with the serene confidence of a child in a trusted guide, a good deal may be gained by simultaneous reading of it and the Revised Version. It may be a fossilized survival but "the old wine is the better." The Revised Version seems and is not seldom pedantic, stilted, needlessly breaking the flow of the old incomparable rhythm of the old English, but we are enormously indebted to it for numberless vital revisions of the text, yet it never lowers the standard of dignity and reverent reserve.

Truths That Save. F. H. Decker, D. D. Pilgrim Press, 14 Beacon St., Boston. $1.00.

The author has made a departure from the normal type of religious didactics. The latter half of the book is of the usual type of appeals, forcible ways of putting things, not of the abrupt character that nearly always evokes elements of resistance, but still likely to go right home and wake up to thought if not to action. The first half consists of "Typical cases," cases of men and women who came to Dr. Decker for in reality what the Roman church calls "Direction," the counsel that is given by a presumably wise and experienced and trained priest. There is much common sense, very much plain, earnest wise counsel, and if these "typical cases" are the product of actual experience, Dr. Decker is much to be congratulated. But methods in cases of this kind depend largely on the personality of the user. A very effective instrument in one case may cause irreparable mischief in another when used by an imitator. The patient training of the Roman process does not inevitably evolve the Director capable of diagnosing and dealing with involved cases. The "Typical cases" of Dr. Decker are interesting and encouraging in the uniformly successful issues of them. But if these are types for imitation, one would caution the imitator to walk warily and not with assured confidence of equally fortunate results.

The Book of Joy. J. J. Faris, D. D. G. H. Doran Company, New York. $1.00.

The author has been marvellously industrious in gathering stories in support of his position that the joy which ripples through its pages will surely find its way into the hearts of all "who will walk with Him (*i. e.*, Jesus) in paths of unselfish service." The book aims at covering the whole range of human life and certainly it does manage to go a long way in that direction. To those who like to be lead on to what ought to be a very definite goal by the lure of pleasant stories and seductive examples, Dr. Faris will appear as a benefactor indeed.

The Bible In Our Modern World. Rev. F. M. Sheldon. Pilgrim Press. 35 cents.

The purpose of this book is to commend the Bible to youthful readers who may be troubled by what they hear and read of the results of modern criticism. The author is very straightforward, does not evade cruxes but faces them. The aim and spirit of the book may be gathered from its last words: "This modern Bible with certain portions exalted above other portions because of their supreme worth, is no longer a mechanical record of doctrines and forced divine manifestations; it is a book of genuine heart life, an epic of salvation showing the living process of God's revelation through Israel. And the most fundamentally important thing in life is to know the secret of this book, the secret of him who in Palestine lifted religion out of the national, racial and sectarian limitations and made of it such oneness of life with our God and Father that we treat our fellowmen here and now as God treats them." But this final assumption sounds rather premature—just now.

The Nature and Foundation of the Sacraments. A. J. Tait, D. D. Principal of Ridley Hall, Cambridge. Longmans. $1.25.

Ridley Hall is a Theological College more or less adherent to what are termed in England Evangelical principles and traditions. But however that may be, one may confess to utter weariness of the endless refinements of statement concerning mysteries which are as much beyond human definition as the heavens are higher than the earth. *Pace* Dr. Tait we are well content to believe that Baptismal Regeneration means what the word means and something beyond initiation into a Fellowship. The writer's views are put with a clarity that admits of no doubt about his convictions.

St. Paul the Hero. R. M. Jones, M. A. Author of "The Inner Life." Macmillans. $1.00.

The author is an Eastern University Professor and is well known by former elaborate, authoritative works on mysticism and the History of the Quakers, of which body he is a member. In this book, however, he seems to have made a new departure. He has built up a very interesting and charming account of St. Paul's life from what are confessedly

the outlines of it in the Acts and from what can be gathered out of his own letters. There are a good many idealized St. Pauls about in these days of reconstructive biographies and one has to confess to a dubious acceptance of them, for the same reasons that books on the lines of Farrar's Life of Christ, with its imaginative fillings up and purple patches, are to say the least against the grain. There is a good deal of the expansion of the known into the imagined in Professor Jones' St. Paul, but he does not strain the patience of acceptance to the breaking point. It is good reading anyway and it is easy to imagine that it would be eagerly read by children in their teens. One wonders how many people there are who read Conybear and Howson's St. Paul, or the less known but very valuable work of Lewin. And there is a very wonderful poem—St. Paul—a very real and very stirring poem, too, which, strange to say, seems to be hardly known and is seldom or ever seen. Yet to use a current phrase, "It is very worth while, indeed."

The Social Teachings of the Prophets and Jesus. C. F. Kent, Ph. D. Yale Professor of Biblical Literature. Charles Scribners Sons. $1.50 net.

Written from that point of view which answers to the definition of Christian Socialism, the learned author, we are told, has "answered clearly and directly the vital questions that thoughtful men are asking." These are the questions:

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Are their teachings too idealistic to meet modern conditions or are they alone practical?

Needless to say, the author's name is ample guarantee that the book is an extremely learned and able one, one that will drive men to think out problems which the majority accept in a mechanical, easy-going, take-for-granted spirit such as marks much reading of the Bible and is the very depth of mental, not to say spiritual, laziness. Whether one assents to Professor Kent's solutions of extremely vexed questions or not, it is very good and withal pleasing discipline to read and mark its content. For it is so well written that the reader is not often conscious of exertion, but will be aware of progress and development, unless hopelessly satisfied with himself and with what he sweetly assures himself are his convictions.

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